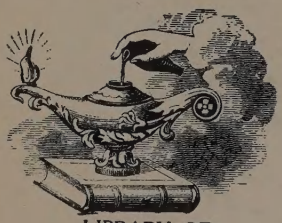
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History of Eutaw Street Methodist Episcopal Church and the Relation of Eutaw Church to the Downtown Problem : : : :

1808 MAY 8 1908

Press of
Lowenthal-Wolf Co.

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"Six-year-old Dick was preparing, much against his own sweet will, to go calling with his mother. It was the first time that Dick had been allowed to get ready alone, and, together with boyish disgust at being obliged to go visiting, he felt the importance of the situation.

After having put on his hat and coat he suddenly remembered something, and called downstairs: 'Mother, shall I wash my hands, or wear gloves?'"

A Statement

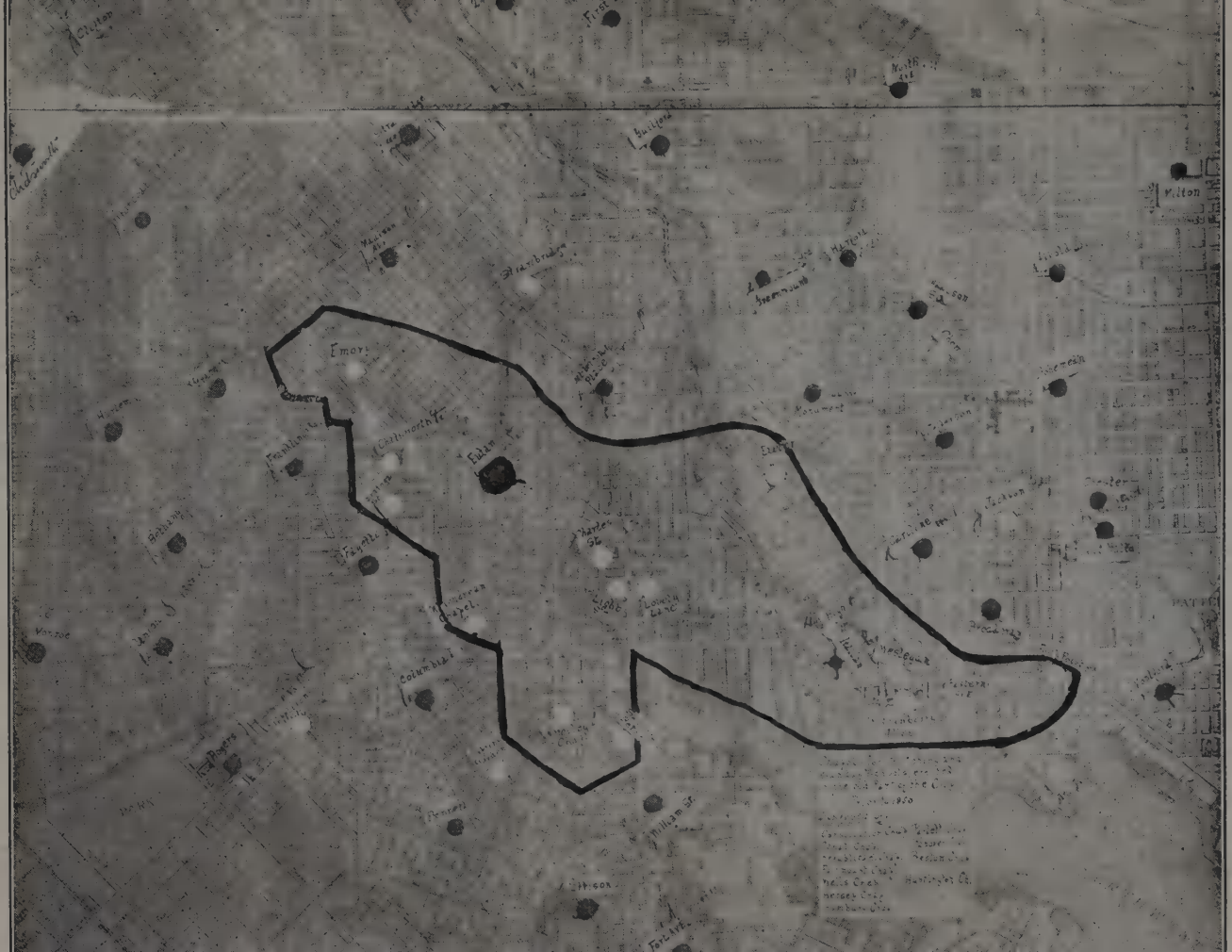
People recording events, tallying in date with their own lives, so completely contradict each other in the records, that one coming later has to select statements as foundations for his opinions; for example: One historian of Methodist affairs, writes: "Mr. Strawbridge preached the first sermon—formed the first society—and built the first preaching house for the Methodists in America." Another equally intelligent man writes, "Embury preached the first Methodist sermon, formed the first society, and erected the first house of worship in the new world." Yet another writes, "The first meeting-house built in Baltimore was at Fell's Point;" while another writes, "First Church is the direct successor of Lovely Lane Meeting-House."

In hunting for the facts, I have so often re-read the same things in different books, with no credits noted: and, not wishing to credit anyone with a statement directly contradicted; and using clippings so as to avoid so much writing, and also to have some style in my book (for many of the clippings are sufficiently well written to give the book occasional smooth places), I make my bow, hat in hand, to all the world, saying, "You will find me guilty of the robbery of any book, or pamphlet or newspaper I could lay my hands on, that served my purpose." At the judgment I will make any confession or restitution demanded.

An old colored man was proved a thief. He had stolen a white man's hog. The magistrate chided the thief sharply, saying, "What will you do in the Judgment, when Mr. Smith confronts you with his hog?" "Will Mr. Smith be dar, and will dat hog be dar?" said Sambo. Solemnly the judge replied, "Yes." "Well," replied the colored philosopher, "I'll say, 'Mr. Smith, dar's your hog—take him!'"



E. L. HUBBARD AND FAMILY


Emory
Milton
Franklin
Fulton
Fayette
Columbia
Rogers
Jackson
Harrison
Jefferson
Madison
Monroe
Washington
Clinton
Chatham
Bryan
Liberty
Effingham
Screven
Bulloch
Evans
Tattnall
Toombs
Montgomery
Wheeler
Telfair
Wilcox
Dodge
Laurens
Johnson
Treutlen
Candler
Bulloch
Emanuel
Jenkins
Burke
Richmond
Columbia
Lincoln
Wilkes
Taliaferro
Greene
Hancock
Warren
Glascock
Jefferson
Baldwin
Putnam
Morgan
Oconee
Clarke
Oglethorpe
Wilkes
Elbert
Franklin
Hart
Stephens
Habersham
Rabun
Towns
Union
Fannin
Gilmer
Pickens
Dawson
Lumpkin
White
Hall
Gwinnett
Forsyth
Cherokee
Pickens
Gordon
Murray
Whitfield
Catoosa
Walker
Dade
Chattooga
Floyd
Polk
Haralson
Paulding
Cobb
Fulton
Douglas
Carroll
Heard
Troup
Meriwether
Talbot
Harris
Muscogee
Chattahoochee
Marion
Schley
Sumter
Lee
Terrell
Webster
Stewart
Quitman
Randolph
Clay
Calhoun
Early
Miller
Baker
Mitchell
Dougherty
Lee
Worth
Turner
Crisp
Dooly
Macon
Taylor
Houston
Peach
Bibb
Crawford
Upson
Pike
Lamar
Monroe
Butts
Henry
Clayton
Fayette
Coweta
Meriwether
Troup
Harris
Talbot
Muscogee
Chattahoochee
Marion
Schley
Sumter
Lee
Terrell
Webster
Stewart
Quitman
Randolph
Clay
Calhoun
Early
Miller
Baker
Mitchell
Dougherty
Lee
Worth
Turner
Crisp
Dooly
Macon
Taylor
Houston
Peach
Bibb
Crawford
Upson
Pike
Lamar
Monroe
Butts
Henry
Clayton

Dedicated to the Deserted

In a dark alley in a great city, a small, ragged boy might be seen. He appeared to be about twelve years old, and had a careworn expression on his countenance. The cold air seemed to have no pity as it pierced through his ragged clothes, and made the flesh beneath blue and almost frozen.

This poor boy once had a happy home. His parents died a year before, and left him without money or friends. He was compelled to face the cold, cruel world with but a few cents in his pocket. He tried to earn his living by selling newspapers and other such things. This day everything seemed to go against him, and in despair he threw himself down in the dark alley with his papers by his side. A few boys gathered around the poor lad, and one asked in a kind way (for a street arab): "Say, Johnny, why don't you go to the lodges?" (The lodges was a place where almost all the boys stayed at night, costing but a few cents.) But the poor little lad could only murmur that he could not stir, and called the boys about him, saying, "I am dying now, because I feel so queer; and I can't hardly see you. Gather around me closer, boys. I cannot talk so loud. I can kinder see the angels holding out their hands for me to come to that beautiful place they call heaven. Good-bye, boys; I am to meet father and mother." And with these last words on his lips, the poor boy died.

The next morning the passers-by saw a sight that would soften the most hardened heart. There, lying on the cold stone, with his head against the hard wall, and his eyes staring upward, was the poor little frozen form of the newsboy. He was taken to the church nearby, and was interred by kind hands. And those who performed this act will never forget the poor forsaken lad.

A Foreword

I have tried to assemble facts to establish the righteousness of a return of Methodist enthusiasm to the thousands who continue living in the territory of Baltimore where Methodism was once the joy. I have attempted this work at a time very propitious, and were I expert in putting things on paper, success would be immediate.

As pastor of Eutaw Church, at a time when its advertised twin, the General Conference, is assembling in Baltimore, the next church marked for sale—the only one within the dead line—I ought to be able to interest a few persons, and to accomplish not only the return of Christian Methodism, but kindle an enthusiasm in old Eutaw that will make her a "burning bush."

The emblem is a century plant, to bloom at the expiration of ONE HUNDRED YEARS, MAY 8, 1908. The unconsumed bush and the never "re-potted" Eutaw (see cover), may be suggestive to some who believe that the Divine Hand planted Methodism in Baltimore to be rather a "tiller of the soil," the "keeper of the garden," than a chaser after fruit "pleasant to the eyes."



My First Book

That this is my first book, all book-folk will recognize; that it is likely to be my last, everyone will agree before finishing it. The money lost by this book, I lose; the money made, will go to Eutaw Church. Let us pray.

In Dr. Adam Clark's record of his life and early ministry, he relates the following instance of prevailing prayer:

John Wesley, with some of his co-workers had been laboring in the Norman Islands, and had appointed a day to be in Bristol. Taking passage with Dr. Clark, Dr. Coke, and Joseph Bradford, in an English brig which had touched at Guernsey, on its voyage from France, they left Guernsey with a fine, fair breeze and every prospect of making a quick passage. In a short time the wind died away, and a contrary wind arose and blew with great force. Mr. Wesley was in the cabin, reading; and hearing the bustle on deck, occasioned by putting the vessel about, he put his head above deck and inquired the reason. Being told that the wind was contrary, and they were obliged to tack ship, he said, "Let us go to prayer." At his request, Coke, Clark, and Bradford prayed. As they concluded, Mr. Wesley broke out in fervent supplication, which seemed, says Dr. Clark, to be more the offspring of strong faith than mere desire. He said: "Almighty and everlasting God, Thou hast Thy say everywhere, and all things serve the purposes of Thy will. Thou holdest the winds in Thy fists, and sittest upon the water-floods, and reignest a King forever—command these winds and these waves that they obey THEE, and take us speedily and safely to the haven where we would be," etc. The power of his petition was felt by all. He rose from his knees, made no kind of remark, but took up his book and continued his reading. Dr. Clark went on deck, and to his surprise, found the vessel standing on her course with a steady breeze, which

did not abate, but carried them at the rate of nine or ten miles an hour, until they were safely anchored at their desired port. Mr. Wesley made no remark on the sudden change of the wind. "So fully," says Dr. Clark, "did he expect to be heard, that he took it for granted he was heard. Such answers to prayer he was in the habit of receiving, and, therefore, to him the occurrence was not strange."



Who Does Not Care for the Poor, Does Not Care for Jesus

"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answered him, saying, Lord, when saw we thee an hungered, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not

in: naked, and ye clothed me not: sick, and in prison, and ye visited me not: Then shall they also answer, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life."

The Son of Man will settle with us according to our treatment of Him, in His.

"For the poor shall never cease out of the land; therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

When John the Baptist was in jail, he expected Jesus to rescue him. When Jesus did not interfere in his behalf, John began to wonder whether he had been over-zealous in the ministry of repentance and expectation. He requested some friends to visit Jesus and learn from His own lips if he were right when he pointed to Jesus and cried, "Behold the Lamb of God."

These mutual friends came upon the Master when He was preaching and demonstrating. At the close of the service, Jesus was interrogated and made a perfectly satisfactory reply.

"Now, when John heard in the prison the works of the Christ, he sent by his disciples, and said unto him, Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached unto them. And blessed is he, whosoever shall find none occasion of stumbling in me."

The rich people have all the skill at their bidding for any service one can render another. A rich person does not have all the disadvantages of blindness, lameness, and deafness that the poor person has. The poor appreciate the *applied Gospel.* Jesus gave them the Gospel in a way that rejoiced them. Is it not the duty of Christians who have health, wealth and opportunity, to share them?

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

"To preach the acceptable year of the Lord.

"And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him."



Jesus Loves People as He Loved His Mother

When Jesus was continuing His preaching to the multitudes, who would gather in the fields to hear Him, His mother and brothers desired an interview with Him. Jesus declared emphatically that His interest in the crowd before Him was as broad and deep as the love for mother; and evidencing His love for mother, He willed her to one of His best friends when dying. A woman is a woman to Jesus, whether she have her body pinned up in tailor-made robes or in cast-offs; He loves all, and all alike, and so far as He can, through the best friend He has, is doing all He can for them. He would do better by some of the real sufferers if His fortunate friends would risk His hand in their pockets.

"While he was yet speaking to the multitude, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? and he stretched forth his hand toward his disciples, and said, Behold, my mother and brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother."

"But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdelene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold, thy son! Then said he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home."

Take from any people the love for home and home folks and you make the Jesus of the Bible utterly impracticable.

The more we love mother and home, the more we will love Jesus and His utterances. Where mother clings to her children and children cling to feeble mother, the Gospel of Jesus has a respectful hearing. In spite of our sickness and poverty and burdens, we poor people share our morsel with our needy. Find one willing to forego luxury and to pinch off a bit of the necessity and to live in congested quarters out of love for another, and you have found a hopeful candidate for Jesus to love and uplift.

Out of the impoverished, abused, enslaved Egyptian Hebrew, Jehovah developed the glorious and mighty and wonderful kingdom in which was erected Solomon's Temple.

Out of the afflicted, ignored, distressed underlings of a Roman province, Jesus established an irresistibly aggressive organization, easily capturing empires.

Out of the by-products of English civilization, Wesley created, under God, a Church; second to none in all the round world.

Is there then no chance for Methodism to find, here and there in all this abandoned territory of Baltimore, an occasional soul? Is there no power in the Invisible available for the redemption of our own American brothers, and mothers, not to speak of our foreign cousins?

A colored boy was earnestly seeking religion. No one had explained to him that Jesus was whom he needed. In the thrash of the mourner's bench, and screaming anxiety, the exhausted boy was becoming the victim of despair. At this moment, a brother touched him and said, "Can't you find Jesus?" With an astonishment genuine, the boy rolled his eyes and fairly shouted, "Mister, am de Lord lost?"

Jesus is as alive to His interests where the Methodist Church was, and the people are, as where the people are and the Methodist Church ought to be.

The class among whom John Wesley worked, and out of whom English Methodism came, is known to all the world, but the poverty of the Methodists of London was not greater than the same in America. Strawbridge was as poor as a church-mouse, and Embury was equally well off. The Lovely Lane and Strawbridge Alley Meeting-houses represent the financial condition of the Methodist of Baltimore at that day. Now Baltimore Methodism is rich. With wealth has come the money-maker. These men naturally see all things with commercial eyes and sense the dollar. Many of the foreign fields offer hundreds of converts for as many dollars. One of our bishops has said that Christianizing the world is a question of dollars.

The suburban opportunity has furnished a great need for dollars, for church erection, securing sites, and supplying cash for the beginning in a new locality. This great work absorbs the money, energy and prayers of the leaders in Baltimore. Never can we do too much for the Methodist Church in any locality, and never can we afford to put the Church ahead of Jesus; *we must do for Him,* church-building or no church-building.

The very poor are also His blood kin. He loves every one of them; velvet and calico are alike to Him as a covering for dying bodies. A boy is a boy to Him, whether shivering and hungry, or coddled. The aged pilgrim is a child of His, whether in the parlor of a mansion or the top floor of a tenement.

Eutaw's Alarm

The Methodists of New York let John Street get so lonely, that friends in the General Conference had to put an arm about it. Eutaw is very close to the General Conference.

That wonderful man of God, Frances Asbury, led the General Conference from Light Street Church to Eutaw Church on May 8th, 1808, to join with him in "opening" Eutaw These are the very same walls, and roof, and galleries, and floor, and pulpit, and altar, and Bible, and hymns.

The General Conference, eight years later, ordered his remains lifted from the Virginia soil and sepulchered under the pulpit in which he so often stood to deliver the message.

The General Conference of 1908 will find Eutaw—the only Methodist Church in Baltimore, that had an open door ONE HUNDRED YEARS AGO—worn and alone. All the territory occupied by Methodism then, is unoccupied by Methodism now, and much adjoining territory, occupied by Methodism after 1808, is deserted by Methodism now.

Eutaw has seen all her neighbors, Emory to the north, Chatsworth to the west, Charles Street to the east, Light Street to the southeast, and Wesley to the south, quit. The last one to die was Wesley. At the last conference, 1907, this church reported 229 Sunday School scholars, 189 members, and 14 probationers; $175.00 paid in improvements, $365.00 for benevolences, and no debt. In six months it was pronounced dead, and the pastor appointed elsewhere. $20.00 of the above sum was raised to aid in erecting churches outside the dead line.

The members of the closed churches, not yet attending any other church, whisper in the ears of Eutaw what happened to them; and every movement for permanency inaugurated in Eutaw, is cleverly headed off by such whispering, and therefore Eutaw's constant state of alarm.

But the alarm is a good omen. Dead things do not tremble. We have a fine property; we have a fine field; we have a host of friends; we have a handful of loyal, devoted members remaining, and we defy the enemy.

No one in or about Eutaw has the slightest belief that this old church will have to be sold, or turned aside from the way in which Asbury started it. If the community gets more congested, and the theatres, and gambling-houses, and saloons, increase; and the devil dances and holds high carnival, Jesus also will have standard bearers and soldiers brave. If Satan can carry on his business at the awful cost of poverty, heartache, shame and murder, shall Jesus have no one willing to sacrifice for Him, no one to meet the foe on the field and suffer, and, if needs be, die to offer salvation to these bewildered and bleeding souls? If the old leaders of Methodism in Baltimore have finished with this territory, then new leaders must come and take up the work. No-where is the opportunity greater.

Eutaw has not only heard the alarm-gong, but has on the "whole armor," and, "looking to Jesus," is fighting against the odds, believing friends will lend a hand.

She was a clear-eyed, fresh-cheeked little maiden, living on the banks of the great Mississippi, the oldest of four children, and mother's "little woman" always. They called her so because of her quiet, matronly care of the younger Mayfields—that was the father's name. Her own name was the beautiful one of Elizabeth, but they shortened it to Bess.

She was thirteen when one day Mr. Mayfield and his wife were called away to the nearest town, six miles away. "Be

mother's little woman, dear," said Mrs. Mayfield, as she kissed the rosy face. Her husband added: "I leave the children in your care, Bess; be a little mother to them."

Bess waved her old sun-bonnet vigorously, and held up the baby Rose, that she might watch them to the last. Old Daddy Jim and Mammy had been detailed by Mr. Mayfield to keep an unsuspected watch on the little nestlings, and were to sleep at the house. Thus two days went by, when Daddy Jim and Mammy begged to be allowed to go to the quarters where the negroes lived, to see their daughter, "Jinnie, who was paw'ful bad wid the toothache." They declared they would be back by evening, so Bess was willing. She put the little girls to bed, and persuaded Rob to go; then seated herself by the table with her mother's work-basket, in quaint imitation of Mrs. Mayfield's industry in the evening time. But what was this? Her feet touched something cold. She bent down and felt around with her hand. A pool of water was spreading over the floor. She knew what it was; the Mississippi had broken through the levee. What should she do? Mammy's stories of how houses had been washed away and broken in pieces, were in her mind. "Oh, if I had a boat!" she exclaimed, "but there isn't anything of the sort on the place."

She ran wildly out to look for Mammy; and stumbled over something sitting near the edge of the porch. A sudden inspiration took her. Here was her boat! a very large, old-fashioned, oblong tub. The water was now several inches deep on the porch, and she contrived to half float, half roll the tub into the room.

Without frightening the children she got them dressed in the warmest clothes they had. She lined the oblong tub with a blanket, and made ready bread and cold meat left from supper. With Rob's assistance she dragged the tub up stairs. There was a single large window in the room, and they set the tub directly by it, so that when the water rose the tub would float out. There was no way for the children to reach the roof,

which was a very steep, inclined one. It did not seem long before the water had risen nearly to the top of the stairs leading from below.

Bess flung the window open, and made Rob get into their novel boat; then she lifted in Kate, and finally baby Rose, who began to cry, was given into Rob's arms, and now the little mother, taking the basket of food, made ready to enter too, but lo! there was no room for her with safety to the rest. Bess paused a moment, drew a long breath, and kissed the children quietly. She explained to Rob that he must guard the basket, and that they must sit still. "Good-bye, dears. Say a prayer for sister, Rob. If you ever see father and mother, tell them I took care of you." Then the water seized the insecure vessel, and out into the dark night it floated.

The next day Mr. Mayfield, who, with his neighbors, scoured the broad lake of eddying water that represented the Mississippi, discovered the tub lodged in the branches of a sycamore with the children weeping and chilled, but otherwise unharmed.

And Bess? Ah, where was Bess, the "little mother," who in that brief moment resigned herself to death? They found her later floating on the water with her brave childish face turned to the sky; and as strong arms lifted her into the boat, the tears from every eye paid worthy tribute to the "little mother."

No one can know the future and the most enthusiastic friends of this Century Plant may find occasion for changing their mind or find the enemy before they do the endowment. Is it too much to say that "Bess," with face up, afloat on God's tide, is more Chirst-like than those who scent a blow and beach the ship? Once establish the habit of retreat and such an army will magnify a cow's bellow into a thunderstorm.

Robert Williams was the first Methodist preacher to get married, to locate, to publish a book, and to die.

First General Conference, 1792

This body assembled in Baltimore in November, 1792, and is usually spoken of as the first General Conference, and it is properly considered as such, as being the first session called by the regular vote of the church. Its general functions had been exercised by the Conference or Convention of 1784, and, in part, by that of 1787. While having unlimited power over the Discipline of the church, an agreement was made that no alteration should take place in the Discipline except by a vote of two-thirds. We learn that the Discipline was read over section by section, modifications were suggested, and when properly agreed upon they were adopted. At this session the first definite arrangement was made for the publication and circulation of books, though incipient measures had been taken by the council, and under their authority a Book Concern had been established in Philadelphia. The session was memorable for some measures introduced by Mr. O'Kelly. He had been presiding elder over one of the largest districts, chiefly in Virginia, and being a man of more than ordinary mind, and of great energy of character, he had obtained a strong influence over the younger preachers; by some means he had become dissatisfied with the administration of Mr. Asbury, and was jealous of his authority. He desired a general modification of the Discipline of the church, but introduced as the first step a resolution that before the appointments should be finally announced, they should be read before the Conference, and should be subject to alteration, or to ratification, by their votes. As the British Conference had adopted this plan after the death of

Mr. Wesley, it was shown to have the sympathy and approbation of Dr. Coke, who was present, and who desired to see the British plan carried out in America. It was also supposed by Mr. O'Kelly and his friends that they had secured the approval of a majority of the delegates. The matter was debated freely for several days. Bishop Asbury, desiring to leave the Conference entirely uninfluenced by his presence, retired from the room, leaving the presidency to Dr. Coke; when it came to a vote, however, the measure was rejected by a decided majority; thereupon Mr. O'Kelly and some of his associates withdrew, and subsequently organized what they termed the "Republican Methodist Church." Provision was made by this Conference for the regular sessions of a General Conference to meet every four years, and to be composed of all the preachers in full connection, and in their hands was placed the whole legislative power of the church. A chapter was added to the Discipline defining the office and duties of presiding elders, and limiting their time on any district to four consecutive years. It is said that this measure was adopted chiefly from the injury which had followed from Mr. O'Kelly's having continued so long in charge of the district in Virginia. The interests of the Cokesbury College were also properly examined and cared for.

Second General Conference, 1796

This session met on the 20th of October, in Baltimore, Bishops Asbury and Coke presiding, the latter having returned to America after an absence of nearly four years in England. He brought with him a letter of greeting from the British Conference. Prior to this session the number of the Annual Conferences had been left to the judgment of the bishops to avoid unnecessary traveling by the preachers. As the church was rapidly spreading over distant and sparse districts, Conferences had been called in many localities, but as difficulties

had arisen as to interchanges and administration, the boundaries of the Annual Conferences were for the first time determined by this General Conference. They were limited to six in number, though the bishops were authorized contingently to add a seventh. As in the secession led by Mr. O'Kelly, churches proved to be insecure, and some of them had been lost, a form of deed was prepared and published for the better security of church property. A plan for a preacher's fund called the "Charter Fund," adopted, and trustees were elected. At this Conference it was also agreed that local preachers might be ordained as deacons after four years' ministerial service. The health of Bishop Asbury having been somewhat impaired, a proposition was introduced for the election of an additional bishop; but Dr. Coke proposed that if it was the wish of the brethren he would devote himself wholly to the work in America, and thereupon the Conference declined to make any election. Scarcely, however, had the Conference closed its sessions until Dr. Coke received an earnest request from the British Conference to return to England to assist them in settling difficulties which had arisen among their ministers and members. He consulted with Bishop Asbury and a number of the leading ministers and members, and, after considering the peculiar difficulties of the Methodists in England, they gave their consent that Bishop Coke might return to England.

Third General Conference, 1800

Prior to this session the General Conference had set in the fall, and it was appointed to meet the first day of November; owing to the prevalence of the yellow fever during the preceding year, the Annual Conferences by vote requested Bishop Asbury to change the time to the month of May. The change was made, and it has uniformly met since that time in the same month. Bishop Asbury's health continuing feeble, the Con-

ference resolved to elect an additional bishop. The Conference was nearly evenly divided between Richard Whatcoat and Jesse Lee, and the second ballot was a tie; on the third ballot, however, Richard Whatcoat was elected, and was ordained May 18, 1800. The first distinction as to the rights of colored preachers appears to have been made at this General Conference. The Philadelphia and Baltimore Conferences had, under certain conditions, permitted the election of colored preachers to deacons' orders, but as this was objected to in the South, the matter was brought before the General Conference, and a rule was adopted authorizing such election, but it appears never to have been inserted in the Discipline, owing to the opposition of the South. At this session, membership to the General Conference was restricted to elders who had travelled four years, and the Annual Conferences were directed to send their journals to the General Conference for revision. A resolution was also adopted directing each Annual Conference to pay its proportional allowance for the support of the bishops. As the number of married ministers was increasing, the Conference urgently recommended to the churches the erection of suitable parsonages. An additional Annual Conference was created, increasing the number to seven. The most important action was the removal of the Book Concern from Philadelphia to New York. We have no information why this was done, but as Mr. Dickins, the agent, had died from yellow fever during the interval preceding the Conference, and as the yellow fever had so severely scourged Philadelphia for several years, the removal may have been suggested by this cause.

Fourth General Conference, 1804

This session assembled in Baltimore on the 6th of May. The journals inform us that "According to the custom which prevailed, the Discipline was read over paragraph by paragraph, and a vote was taken on each section." The bishops were directed to allow the Annual Conferences to sit at least a week, and they were prohibited from permitting any preacher to remain more than two years successively in the same section or circuit. Prior to this time, that is, for twenty years after the organization of the church, there was no limit set to the number of years a preacher might remain in the same appointment. Though the general practice had been to change very frequently, sometimes as often as every six months, and, in some instances, every three months, and yet there were ministers who remained for three or four years, and it is said that the limitations arose from the fact that a few ministers desired to continue more permanently in the larger stations, a proposition to change the form of the General Conference into a delegated body was voted down; but it was understood that the matter should be laid before the Annual Conferences that might wish to express their wishes.

Fifth General Conference, 1808

Historically, this session was one of the most important ever held. The plan of a delegated General Conference had been discussed by the various Annual Conferences, and five out of the seven had given it their approval. At the assembling of the body, a committee of fourteen, or of two from each Annual Conference, were appointed, who, after consideration, reported in favor of the measure. The preachers of the Baltimore and Philadelphia Conferences,

however, constituted a majority of the ministers in attendance at the General Conference, and they were unfavorable to the measure, as it would take out of their hands the power of control which they had held owing to their proximity to the place of meeting. The plan proposed also limited the power of the General Conference, as the ministers were unwilling that a small delegated body should have the power of changing the essential characteristics of the church. The committee reported against allowing the General Conference to change the doctrines, the General Rules, the episcopal character of the Church, or the plan of its itinerant general superintendency, without these changes being first referred to the great body of the ministers in the Annual Conferences and receiving their sanction. At that time it was understood that this restriction would prevent any alteration in the appointment of presiding elders; and as the leading members of the Philadelphia Conference and some of the Baltimore preachers desired such a change, the proposed plan with its restrictions was laid upon the table to be considered more fully; and as a preparatory question, a proposition was made, authorizing each Annual Conference to elect without debate, and by ballot, its own presiding elders. After an able and exhaustive debate of three days, the proposition was lost by a vote of 52 for and 73 against. This question having been settled by the Conference, the consideration of the plan was resumed and was at first defeated; subsequently, it was re-introduced and adopted, with the restrictions now existing, except that it then required, not a majority of three-fourths as now, but a majority of all the Annual Conferences to change any of these restrictions, and such remained the law of the church until 1832. The General Conference was by this plan to consist of not more than one delegate for every five members of the Annual Conference, nor of a less number than one for every

seven, and it was to possess, except as limited by the restrictions, full power to legislate for the church. Bishop Whatcoat having died since the last General Conference, his place was filled by the election of Bishop McKendree, who had been an exceedingly active and popular minister, and who had filled the office of presiding elder for a number of years in the Western Conference.

It was in the General Conference of 1808 that the first formulated Constitution of the Methodist Episcopal Church was adopted. This Constitution stood in the book of Discipline as the chapter on the General Conference, but in recent years, with some modification, it has taken its place through a more scientific grouping under the general head of Constitution.

So, 1908 will be the Centennial year of the adoption of the first distinctly formulated Constitution, and the Board of Bishops, recognizing this as an opportune moment for recalling this historic event, adopted a resolution calling upon the Church generally to celebrate the Centennial of the adoption of the Constitution.

The General Conference of 1808 began the consideration of the Constitution on May 23, and final action was taken on the twenty-sixth day of the same month.

It was at this Conference that the bravest church in Baltimore was "opened" and began its career. For ONE HUNDRED YEARS it has unfalteringly faced every issue of church life. Has persistently refused to have a debt. Has carefully guarded all the interests of Methodism, and does not doubt its ability to maintain itself in an independent position.

General Conference, May 6, 1908

The General Conference which meets in Baltimore, May 6, 1908, at ten o'clock A. M., will have interesting features.

Arrangements for the session are made by the Book Committee, through the following Commission on Entertainment: Dr. W. F. Whitlock, Delaware, Ohio, chairman; Dr. A. S. Mowbray, Wilmington, Delaware, secretary; Mr. O. P. Miller, Rock Rapids, Iowa, treasurer; Mr. J. A. Patton, Chattanooga, Tennessee; Mr. Hanford Crawford, St. Louis, Missouri; Dr. C. E. Bacon, Indianapolis, Indiana, and Mr. F. W. Pearsall, Ridgewood, New Jersey.

One ministerial delegate for each 45 members of an Annual Conference, and one more for a fractional two-thirds; each Annual Conference being entitled to at least one delegate. The Lay Electoral Conference is entitled to the same number of delegates as the Annual Conference. Both Conferences elect reserve delegates not exceeding three in number, and not exceeding the number of delegates.

Three propositions to reduce representation are being voted on by the Annual and the Lay Electoral Conferences: To decrease the maximum ratio from one in 45 to one in 60, 75, or 90, respectively. The combined vote, ministerial and lay, of the Fall Conferences in the order stated is as follows: 1. Affirmative, 2,246; negative, 5,765. 2. Affirmative, 1,944; negative, 5,770. 3. Affirmative, 2,476; negative, 6,969.

The expenses are met by an annual collection taken in all the churches, and amount to about one cent per member per year. This fund also provides for the expenses of commissions, fraternal delegates, and other general expenses of the administration. Delegates are paid expenses of transportation and sleeping car by the nearest

route; also for meals en route and hotel bill at the seat of conference, at the rate of two dollars per day. Expense bills should be made out early in the session on blanks furnished by the Commission.

The delegations of the Annual Conferences vary in number from two to sixteen. In the General Conference of 1904, there were three Conferences with 16 delegates each; five, with 14 each; nine, with 12 each; thirteen, with 10 each; fourteen, with 8 each; sixteen, with 6 each; twenty-four, with 4 each, and forty-six, with 2 each. A majority of the votes of the 130 Conferences was in the hands of thirty-three Conferences. There were 750 delegates in the General Conference of 1904. An increase of 28 has already been reported. In all probability, the General Conference of 1908 will have 800 delegates.

There were on December 31, 1907, 131 Annual Conferences in Methodism. Since 1904, four have been added—Hingua, North Montana, Pacific German, and South Japan; and three have been lost—Japan, South Japan and Virginia. One hundred and twelve Annual Conferences are situated within the United States, of which ninety-six are English speaking (twenty of these are colored). Ten of these are German; four Swedish, and two Norwegian-Danish. There are also nineteen foreign conferences distributed as follows: India, 6; China, 3; South America, 2; Germany, 2; Switzerland, Sweden, Norway, Italy, Mexico, and Africa, 1 each. North America has 113 conferences; Asia, 9; Europe, 6; South America, 2; Africa, 1. The business of 97 Annual Conferences is carried on in the English tongue; 13 use the German language; 5, the Swedish; 3, the Norwegian; 3, the Chinese; 3, the Spanish; 1, the Italian; and 6 the several vernaculars of India. There are also 12 mission Conferences and sixteen missions; but these have no representation in the General Conference.

Baltimore

In 1729 an act of Assembly was passed for "Erecting a town on the north side of the Patapsco, in Baltimore County, and for laying out into lots sixty acres of land."

In 1730 the town was laid off in lots and called Baltimore, in compliment to the Proprietary, whose title had been derived from a seaport in Ireland. The Commissioners in charge commenced near the present corner of Pratt and Light streets, and ran northwesterly along Uhler's alley to Sharp street; thence crossed Baltimore street up McClellan's alley "to the precipice which overhung the Falls" near the corner of St. Paul's and Saratoga streets; thence across to Frederick street; thence south to Second street; along Second to the Basin, which then extended to Water street, and thence to the point of starting.

At that time, the bed of the present Falls was much divided, diverging in more than one channel; the whole space from Front street to Calvert, from the Basin back to Franklin street, was low and marshy, and a deep gully also extended down Little Sharp street, through Sharp street and Uhler's alley to the Basin. "Marsh Market" derives its name from the character of that section of the ground.

In the same year, Mr. William Fell, shipcarpenter and brother of Edward Fell, bought of Mr. Lloyd Harris the tract on the Point, called Copus' Harbor, and erected a mansion on Lancaster street.

From the small quantity of ground originally taken for the town, and from the difficulty of extending the town in any direction, as it was surrounded by hills, water courses or marshes, it is evident that the commissioners

did not anticipate either its present commerce or population. The expense of extending streets, of building bridges, and of leveling hills and filling marshes, to which their successors have been subjected, and, which, unfortunately, increases that of preserving the harbor as improvements increase and soil is loosened, have been obstacles scarcely felt in other American cities.

In 1732 a new town of ten acres was laid off into twenty lots, valued at 150 pounds of tobacco each, on that part of Cole's Harbor which was first improved, east of the Fall's, and where Edward Fell kept store, and called in some records, Jonas, but afterwards Jones' town, in compliment to one of the former owners of the land.

In 1745 the two towns of Baltimore and Jonestown were joined into one town by the name of Baltimore Town.

"Messrs. John and Charles Wesley had visited Georgia as missionaries in 1735, but soon returned to England. In 1740 Mr. John Whitfield arrived there and passed through Baltimore on several visits to the North. But now several followers of John Wesley having visited Baltimore, among whom was Rev. Francis Asbury, a society was formed and a church erected in 1773, in Strawberry alley, and the next year part of the same society erected another church in Lovely lane. Two years after, on the twenty-first of May, the preachers held their first conference in this town, three former being held in Philadelphia; but the society was yet only an auxilliary to other churches."

In 1775 there were 5,000 people in Baltimore, and 1,000 on the Point.

The pacific doctrine of the Methodists, like that of the Quakers, caused the English preachers among them to be suspected of dangerous political views, and Mr. Asbury himself was taken near town and fined; and afterwards going over the Bay, quit preaching and lived in retirement in Delaware some time. The conscientious scruples of

the ministers of the late establishment, relative to the form of prayer for the new instead of the old government, of the Quakers, Methodists, preachers, and others, subjected them to pay the treble tax imposed on non-jurors, or leave the country, as most of the rectors and ministers of the establishment did.

In 1782 the town was said to contain 8,000 inhabitants, having nine places of worship, viz: Episcopalian, Presbyterian, Lutheran, Dutch Calvinists, Roman Catholics, Baptists, Quakers and Methodists, that is one for each society, and two for the Methodists.

It is well enough to note here that Baltimore was not originally on the Patapsco River. It was on a branch of that river. Fort McHenry is on a peninsula made by the river and this branch, which almost parallels the river. Running north from this branch were several streams, one of which was Harford Run; another, Jones' Creek.

The land all along the north and west side of this prong of the Patapsco was low and marshy. Vessels crossing the ocean could come no further up the river than the foot of Broadway; while the smaller craft could come up to Light street. Our foreign stuff was landed, therefore, at Fell's Point, and there the sea captains built warehouses and homes, which made a distinctive settlement. Along the shore where the Pratt street boat trade is now, the smaller craft landed. Here the town grew more rapidly. This settlement was called Baltimore. The one east of Jones' Creek was called Fell's Point. Both towns were on the shore, and no connection except by boat or wading across the creek.

When Mr. Asbury spent his first Sunday in these regions he preached once in the town and once on the Point. When Strawberry alley was finished, part of the village in which it was erected, was attached to Baltimore. When the church was begun, the village was in the county.

Sunday Schools

I cannot reach my subject without looking into the Sunday School. Eutaw Church was early in the Sunday-School field, and the first Methodist Church in Baltimore to organize a Sunday School within its doors. Sunday Schools were organized generally for such youth as were without home-training in the Scriptures. Many men and women were unable to read, and hosts of children were ignorant of their letters.

The present great system of Sunday School activity is an evolution.

In England, as early as 1769, Miss Hannah Bell gathered a number of the children of the poor and neglected, and taught them on *Saturday and Sunday,* and reported to Mr. Wesley the progress which she made in her work. In 1781, Robert Raikes, a man of benevolence and wealth, asked the question, "What shall be done for the neglected street children of Gloucester?" And Miss Cook, a young Wesleyan woman, afterwards Mrs. Bradburn, replied, "Let us teach them to read and take them to church." The suggestion was adopted and schools were established, the teachers being employed and paid by Mr. Raikes. Hearing of the success of the schools, Mr. Wesley highly commended them, and suggested the plan of securing volunteer teachers to establish schools in all the congregations. At the organization of the Methodist Episcopal Church, in 1784, the question was asked, "What shall be done for the

rising generation?" and it was answered, "Where there are ten children whose parents are in society, meet them at least one hour every week." And influenced by an anxious desire to benefit the youth of the country, Bishop Asbury organized one of the earliest, if not the earliest, Sunday Schools in America, at the house of Thomas Crenshaw, in Hanover County, Virginia. Gradually the two-fold idea of the Sunday Schools as a department of the church, and for the development of the children of the church, and as a mission institution for the training of the neglected children of the community, continued to advance, and got a firm hold upon the church in this country.

For many years, the Sunday Schools were regarded as rather a place of instruction for poor children, and many of the ministers and leading members of the church considered that it was not necessary that their children, trained at home and educated in Biblical knowledge, should attend the sessions of these schools.

In the Conference of 1790, the preachers were fired on the subject and said, "Let us labor, heart and soul, as one man, to establish Sunday Schools in or near our churches."

The public schools were not begun in Baltimore until 1829. This not only left numbers of boys and girls to grow up without knowing how to read, it also let them get into the habit of idleness, and sometimes vicious idleness. The Sunday Schools in New York and Philadelphia had proved a blessing. The agitation by the preachers had an effect, and Mr. Asbury was already organizing Sunday Schools throughout the country. The inspiration seized some Baltimoreans. One Baptist preacher organized a Sunday School in 1804 in East Baltimore, but the Methodists did not follow suit unti 1815, when the East Baltimore Methodists opened a Sunday School on Bond street near Thames.



FIRST SUNDAY SCHOOL HOUSE
IN BALTIMORE

In 1816 twenty-two young men of Baltimore City Station found numbers of boys who could not read and were without shoes, whom they organized into a Sunday School and evening school in a room in Hanover Street Market. Before the boys could come to school, they were supplied with new shoes and stockings. For books and slates, boxes of sand were used and these boys were taught to read and write in the sand. This was Asbury Sunday School number one.

In 1817 this school moved to the Male Free School building in Courtland street, and had so much success that Asbury Sunday School number two was shortly organized, but had a short and uneventful life.

In 1818 the Wesleyan Sunday School Society was organized in East Baltimore, and in 1822 erected a Sunday School house on Bond street near Bank. This building is still standing.

Eutaw Street M. E. Sunday School

In 1816 the girls were organized into a Sunday School in the Eutaw Street Church, under the name of the McKendreean Sunday School Society. When the Chapel on the corner of Lombard and Paca streets was erected, the girls left Eutaw and went there. The girls of Eutaw who went to the McKendreean Chapel Sunday School were marched to Eutaw every Sunday morning when the Sunday School session ended; while the boys in the Courtland Street house were organized into three companies, at the close of the Sunday School session, and marched, one column east to Exeter street; one column south to Light street, and one column west to Eutaw street.

The girls would sit on one side of the church in the gallery, and the boys were seated on the opposite side of

the church in the gallery, and the teachers were kept busy throughout the sermon, to keep the boys and girls from smiling at each other.

Asbury Sunday School number three was organized in Eutaw Sunday School house in 1820 and continues.

In 1801 the Orphan Asylum was built at the corner of Lexington and Stricker streets, and as soon as the Sunday School was begun in the Eutaw Church, these orphans attended in a body.

In 1775 the Poorhouse was erected on Howard street, near Madison, and was abandoned in 1822. Immediately upon its abandonment as the Poorhouse, Eutaw opened a Sunday School in this building.

In 1822 the Rev. J. B. Finley, the Apostle to the Indians, visited Baltimore, accompanied by several converted Indians, who made such an impression by their addresses and testimony, when holding services in the McKendreean Sunday School house, that the girls organized themselves into a "Juvenile Finley Missionary Society;" and their Missionary Box is in use today in the Infant Department of the Eutaw Sunday School.

The records of the earlier Sunday Schools at Eutaw are lost. I find no book earlier than 1839. In 1848, March 22, "The Sunday School was opened by the Rev. Mr. McCullough. There were 119 male scholars on the roll, 85 present." The roll of the girls is not given. Mr. Robert Israel was superintendent. April 23, 1848, "Bishop Heading preached to the School. The larger boys were absent from the preaching, and it was feared that they had wandered in the woods." The woods must have been close by. August 6, 1848, the Sunday School—morning and afternoon—took vacation until September 3. The folks who cry out about "modern innovations" do not read history. July 22, 1849, "Rev. Alfred Cookman, once a scholar,

librarian, and teacher in the Sunday School, now a member of the Philadelphia Conference, was present and addressed the School." This same Alfred Cookman was present and preached, at the reopening exercises in 1864, and was considered one of the holiest among men. In 1849, September 9, "special prayer service for the Sunday School was held." September 17, 1854, "a prayer meeting was held in the Sunday School and the altar was filled with penitents." Remember that the preachers seldom attended the Sunday School sessions because usually they preached three times on Sunday. These prayer meetings and special evangelistic services in the Sunday School were conducted by the laymen, and show the interest that the laymen of our churches took in the conversion of the children.

Let us wonder whether the monthly, impressive, emphatic service for the children's spiritual welfare would not be a good thing to re-establish? December 30, 1849, "Forty seven boys promised to read the Bible through this year, and nine boys promised to read the Testament through." May 30, 1850, "An experience meeting was held in the Sunday School this afternoon, to the great comfort and delight of the teachers and scholars."

With varying success the Sunday School at Eutaw has continued. It is now about as the other Sunday Schools are—simply a part of the machinery of the church. The Bible is seldom seen in the School. The children do not memorize Scripture and but little urging is done, except for larger collections: "Let us not fall behind last year's collections," is often heard. The superintendent of Eutaw, Dr. Tweedie, is a rare exception; a splendid exception, and is not only competent and energetic, but has unusual concern for the salvation of the scholars of the school, and he is planning not only to increase the attendance, but the spirituality. It is possible that in the early part of the

second century of Eutaw, the spirit of the Sunday School fathers may re-enter the School, and all of the officers anxiously seek the salvation of each scholar. The unsaved graduate of the Sunday School is an unfortunate product, and makes poor material for the Epworth League.

The Missionary Society of the Eutaw Sunday School began very early. At the last anniversary of the Missionary Society, February, 1908, it was announced as the Forty-eighth Anniversary of the Juvenile Missionary Society of Eutaw Sunday School. Such a society was organized in 1860, January 29, as the "Juvenile Missionary Society of the Eutaw Street Church;" Robert Israel, Superintendent of the Sunday School, and Summerfield Baldwin, President of the new society. In searching earlier records, references are found to the Missionary Society's work in the Sunday School. January 25, 1852, "The Missionary Society held a special meeting this afternoon;" again, March 28, 1852. "The regular Missionary collection was taken up by the Treasurer, George Hiss." It is supposed that the organization of the Juvenile Society in 1860 was a movement of the church to organize all the classes of the Sunday School into Missionary Societies; each class taking up a Missionary collection every month, and reporting at the end of the year how much each class had raised, and so getting more attention to the Missionary cause, and interesting the children of the church more and more in missionary work. March 20, 1867, when Dr. J. A. McCauley was pastor of Eutaw Church, an Infant School was started in Eutaw Sunday School, and in the first record of the Infant School, Dr. McCauley writes a dedication as follows: "The Infant School is a most important section of the Saviour's Vineyard. The little ones who gather here are tender vines of His own planting. That my dear sisters, Agnes and Mollie, may so train them that they shall bring

forth much fruit for Him, is the earnest prayer of their co-laborer, and affectionate friend, J. A. McCauley." For 41 years no little children have been more tenderly cared for. Miss Nellie Barnes, the present Superintendent of the Infant School, is one of the most attentive, motherlike Superintendent children could have. She watches over the folk she gathers with a kindliness and a persuasiveness, and a firmness that binds her to the children and draws the children to the Lord. Miss Nellie never takes a vacation. In the heat of the year, when the officers and teachers of the main school are vacating and the Superintendent is out of town, Miss Nellie brings her little ones into the larger room and teaches the lesson from the desk to all who are in attendance.



Methodism in Baltimore and Eutaw Church

Methodism was rather slow in its approach to Baltimore, compared with its progress in the adjacent counties. Very soon after Robert Strawbridge began the erection of his dwelling, he began to build a house for his Lord. In this place he preached with great success and established a church, little noticed by some who have written, because, Strawbridge, like Wesley, was impatient of non-Biblical restraint. He was an unordained minister. There was not an ordained minister within a thousand miles of him friendly to his doctrine, his style, his lack of culture, or his Irish tact of speech. The plain, lonesome folk who had crossed the sea to find a land of repose, were glad to hear his musical voice. His denunciation of sin in high or low places, and above all, his story of the sympathy of Jesus for all mankind, and the real love of Jesus for them personally, and the "abundant entrance" won their hearts to his Master. They were just gloriously, uproariously converted, and joined him in classes to shout the triumph. They knew no other minister. He had no ordained man to take them from him for baptism or the sacrament. He believed he could church his own children and he did it. His rough log temple, situated in the forest, was not "opened" by regularly appointed Methodist preachers; and therefore, forsooth, as the church in New York was "opened" regularly and dedicated forthwith to Methodism must needs be called first. People slow to recognize values

over the line, are unusually quick to seize values inside the line. Strawbridge was an evangelist of the first water. He was all about the woods, where there were settlements telling the story of Jesus love. Methodism had a footing in the counties before the devil realized it, and when he began his protest, he fought hard and unfair, but he failed to uproot the Divine planting. Strawbridge was so furious that he inspired others, who actually outdid him; one of whom was refused liberty to again preach in the country, but permitted to sing and pray; and so prayed that his tormentors revoked the order, saying, "He preached more effectively on his knees than he did on his feet." But Baltimore was invaded; all good things come to Baltimore.

The honor of preaching the first Methodist sermon in Baltimore belongs to John King, an English local preacher, who landed at Philadelphia in 1769. Finding that a large field was open here for the Gospel, he felt moved to devote himself wholly to the work of the ministry, and at once offered his services to the Society in Philadelphia, and desired of them a license to preach. While the brethren hesitated about the matter, King made an appointment to preach in the Potter's Field, and there demonstrated his ability by a rousing Gospel sermon among the graves of the poor.

It was not long before he fell in with Strawbridge on his embryo circuit in Maryland, and for some length of time the two men traveled and preached right lovingly and powerfully together. Perhaps there was overmuch power of one sort in the sermons of Brother King, for he was the man to whom Mr. Wesley gave that solemn charge: "Scream no more at the peril of your soul. It is said of our Lord, 'He shall not cry;' the word properly means, he shall not scream."

King was accused by Mr. Wesley of being "stubborn" and "headstrong;" but these were qualities likely to be of good service amid the difficulties of a new country.

His pulpit, on the occasion of his first advent at Baltimore, was a blacksmith's block, as represented in the accompanying picture, the topography of which was studied from the location itself. The shop stood on what is now Front street near French street, now renamed Bath street.



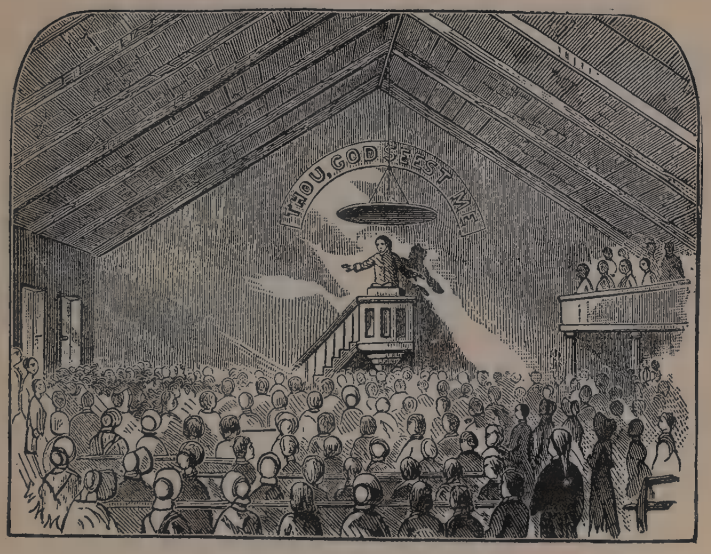
The foot-bridge here shown spanned the stream near Jones' Falls. The mansion in the distance is Howard Park, at that time the residence of Colonel John Eager Howard, the hero of the battle of Cowpens, in South Carolina.



FIRST METHODIST CHURCH IN BALTIMORE

Strawberry-Alley Church was commenced November 15, 1773, at Fell's Point. At that time, Fell's Point was not a part of Baltimore. November 26, 1773, Fell's Point was added to Baltimore. November 30, 1773, the contract for the brick work for the church was let. At this time the Point was a part of Baltimore. Stevens' History of the Methodist Church, vol. 1, pages 136-137, after canvassing the question of priority of churches in Baltimore, says:

"The first Methodist Chapel in Baltimore, that of Strawberry alley, was on Fell's Point," with this description of the chapel: "It was built of brick, 41 feet 6 inches in length, and 30 feet in width, with a foundation of 20 inches.



Its original entrance was on the south side, on Fleet street, the gallery was at the north side, opposite the main entrance, and was for the use of the colored people. The pulpit was in the old style, tub fashion and very high,

while over the preacher's head hung, suspended by a cord, the inevitable sounding board. Back of the pulpit was a semi-circle of blue ground, on which was emblazoned in large gilt letters, the motto, "Thou God Seest Me."

From the geographical situation, all the churches growing out of this church became the Eastern Station. The churches located in Jones' Town, formed the North Baltimore Station. The Lovely-Lane Meeting-house, with its double front gallery—top one for negroes—was erected in 1774, and the churches grouped about it and in the adjacent territory, were called Baltimore City Station.



The Lovely-Lane Meeting-house, proving too small, lasted but ten years, when the Light Street Church was erected, with the "preacher's room" near it, where the political features of church life were considered, and which became the center of a Methodism wider reaching than Baltimore or Maryland.

Toward the west, and north of the Lovely-Lane Meeting-house, the city made rapid growth. Bishop Asbury selected the present site for a great church, and so wisely planned the building that it has been ample unto this day. Before it became historic and while the other Methodist churches nearby were large and flourishing, and not dreaming of the fever that came later and swept away the churches, bag and baggage, earlier than 1840, the Sunday School House was erected in the Eutaw street front: first a small house on one corner of the lot—later, a similar house on the other corner, and in 1853, these two were united, making a large Sunday School room, a convenient entrance to the galleries and an entrance to the church so comfortable in every way as to suggest closing the entrance on the Mulberry-street side, and which finally prevailed and dwellings were erected where the entrance used to be.

I



This picture appeared in the *Methodist Year Book* of 1908 with the following statement:

"For two months we endeavored in vain to obtain a picture of Eutaw Street Church, Baltimore, Maryland, as it appeared at the time of dedication, by Bishop Asbury, on May 8, 1808, for the front cover of the *Year Book*, and at last used the cut—no other being known to exist—that appears thereon. On December 10, however, and after a portion of the *Year Book* had gone to press, we received by special delivery, from Dr. John F. Goucher, President of the Woman's College of Baltimore, a picture of the church as it actually appeared at the time of dedication, and present the same herewith. We regret that we could not have received the cut in time to carry out our original plan, but we are too thankful to Dr. Goucher for having discovered, secured and placed at our disposal for the benefit of our readers this invaluable relic of Baltimore Methodism in the early part of the nineteenth century."

1. This picture is not a "picture of Eutaw Street Church as it appeared at the time of dedication."

2. Dr. Goucher did not "discover * * * this invaluable relic." The way it reached the editor of the *Year Book*, via the president of the Woman's College, is a tale.

3. On the front cover of the *Year Book* appears the Sunday School House under which is written "Eutaw Street Methodist Episcopal Church, Baltimore, Maryland, dedicated by Bishop Asbury, May 8, 1808."

1. This building was erected in 1853.

2. Bishop Asbury was dead.

3. This building was never "dedicated."

4. Eutaw Street Methodist Episcopal Church, which Bishop Asbury "opened," is back of this building, as this picture shows.

This was a grand building for a century ago; it is a grand building for any day. It has no spire showing it looks up—it has never needed any such suggestion. It has



PRESENT EUTAW



THE CENTURY PLANT

been changed a little. The windows of the old building were round at the top for 72 years. They were then made straight across the top for convenience in the way of inside shutters. At that time one of the doors on the Mulberry-street side was changed into a window.

In 1808 Eutaw Street M. E. Church became a part of the Baltimore City Station. Lately there is an appointment called in the minutes "City Station." I do not know where this name originated. There does not appear any amalgamation of the several stations into one City Station. There was a Baltimore City Station; a North Baltimore Station; an East Baltimore Station; a West Baltimore Station; and a South Baltimore Station.

Eutaw was, for 61 years, a part of the Baltimore City Station, from 1808 to 1869. During that time the ministers in charge of "Baltimore City" and Baltimore City Station, which included Eutaw, were as follows:

Ministerial appointments of Eutaw Street M. E. Church; in connection with the Baltimore City Station, M. E. Church:

1808—M. Coate, S. G. Roszell, J. Bloodgood.
1809—R. R. Roberts, S. Bunn, Asa Shinn.
1810—Asa Shinn, N. Snethen, Robert Burch.
1811—John Pitts, John Schwartzwelder, Thomas Everard, Joseph Frye.
1812—Ezekiel Cooper, Asa Shinn, J. Smith, J. Frye.
1813—William Ryland, D. Stansbury, Jas. M. Hanson, Beverly Waugh.
1814—W. Ryland, Jacob Gruber, Job Guest, J. M. Stevens.
1815—A. Griffith, Thomas Burch, Frederick Stier, L. R. Fechtig.
1816—S. G. Roszell, A. Hemphill, L. R. Fechtig, Richard Hunt.
1817—S. G. Roszell, J. Wells, S. Montgomery.

1818—J. Wells, C. Frye, B. Waugh.
1819—Thomas Burch, N. Foard, John Bear.
1820—Thomas Burch, R. Tydings, Frederick Stier.
1821—J. McCann, R. Tydings, S. Davis.
1822—J. Soule, J. McCann, Wm. Hamilton, Wm. Prettyman.
1823—J. Soule, Samuel Kennerly, C. A. Davis, J. Emory.
1824—Samuel Merwin, Y. T. Peyton, N. Wilson.
1825—Samuel Merwin, B. Waugh, Y. T. Peyton, J. Summerfield, N. Wilson.
1826—B. Waugh, J. Painter, David Steele, Henry Slicer, F. S. Evans.
1827—J. M. Hanson, Wm. Hamilton, T. J. Dorsey, F. S. Evans, S. Bryson.
1828—J. Hanson, J. Frye, T. J. Dorsey, S. Bryson, J. A. Gere.
1829—J. Frye, W. Hamilton, T. B. Sargent, J. White, J. L. Amiss, John Smith.
1830—M. Pearce, S. G. Roszell, H. Furlong, J. Bernard, J. C. Lyon, James Sanks.
1831—M. Pearce, J. Baer, H. Furlong, J. White, T. B. Sargent.
1832—J. Davis, S. G. Roszell, J. L. Gibbons, H. S. Kepler, J. A. Collins, T. H. W. Monroe.
1833—J. Davis, N. Wilson, J. L. Gibbons, J. A. Collins, J. H. Brown, R. Lipscomb.
1834—W. Hamilton, G. G. Cookman, T. C. Thornton, James Sewell, J. H. Brown, F. McCartney.
1835—W. Hamilton, G. G. Cookman, T. C. Thornton, J. Sewell, W. Enos, Joseph Merriken.
1836—Thomas McGee, C. A. Davis, John Miller, S. Ellis, D. Shaver, J. Merriken.
1837—A. Griffith, Thomas McGee, Edwin Dorsey, T. O. Summers, J. W. Richardson.

1838—E. Dorsey, G. Morgan, W. B. Edwards, J. W. Richardson, T. O. Summers.
1839—John Baer, Gerard Morgan, W. B. Edwards, B. H. Nadal, Thomas Myers.
1840—J. Baer, C. B. Tippett, J. A. Henning, John Rice, B. H. Nadal, Thomas Myers.
1841—Job Guest, J. A. Henning, J. Rice, Robert Emory.
1842—J. Guest, N. Head, S. Bryson, P. Doll, B. H. Crever.
1843—S. Bryson, J. A. Collins, N. Head, S. S. Roszell.
1844—W. Hamilton, George Hildt, J. H. Waugh.
1846—G. Hildt, L. F. Morgan, B. F. Brooke.
1847—L. F. Morgan, J. H. Brown, B. F. Brooke.
1848—J. A. Collins, J. B. Brown, Wm. Hirst.
1849—E. Dorsey, A. A. Reese, W. Hirst.
1850—E. Dorsey, H. Slicer, John Miller.
1851—Henry Slicer, John Miller.
1852—J. Poisal, B. H. Nadal, S. Regester, A. E. Gibson.
1853—B. H. Nadal, S. McMullen, S. Regester.
1854—L. F. Morgan, William Krebs, J. McK. Riley, J. C. Dice.
1855—L. F. Morgan, W. Krebs, J. McK. Riley.
1856—W. B. Edwards, R. L. Dashiell, F. Israel.
1857—W. B. Edwards, R. L. Dashiell, F. Israel, T. Sewall.
1858—N. J. B. Morgan, B. F. Brooke, W. T. D. Clemm, E. F. Busey, W. V. Tudor.
1859—N. J. B. Morgan, B. F. Brooke, W. T. D. Clemm, E. F. Busey.
1860-61—W. Hirst, A. W. Wilson, W. Krebs, T. E. Carson.
1862-63—Thomas Sewell, M. Goheen, H. C. Westwood, S. M. Dickson.
1864—L. F. Morgan, J. A. McCauley, B. P. Brown.
1865—L. F. Morgan, J. A. McCauley.
1866—L. F. Morgan, J. A. McCauley.
1867-68—William S. Edwards, J. B. Stitt.

The very last aggregated General Conference was in session in Baltimore, but not a word of it is to be found in any of the city papers. The Methodist Episcopal Church was named at that session, and not a word of it in the papers. The city was overrun with ministers, preaching in different sections of the city a dozen or more sermons a day, and on the Sabbath of the session, the 8th of May, the "Cathedral of Baltimore Methodism" was "opened" to the public and concecrated to Jesus Christ, and two great sermons by the best-known Methodist preacher in America, and not one word of it all in the papers.

That ever-astute Asbury, that real Bishop of the Church, noted this lack of interest and at once notified the city of the presence of Methodism, and of this new, spacious, elegant, modern, church in its western precincts, and of the purpose of its erection, by breaking all precedent and inserting the following advertisement in every paper in the city:

"BY PERMISSION OF ALMIGHTY GOD"

"There will be preaching in the new Methodist Chapel in the western precincts every evening at early candle-light during this and the ensuing week."

I call attention to the word "preaching" in this notice. Once Methodism had preaching as the attraction for revival services. The men who originated, organized, established and set forward the great Methodist Episcopal Church were *preachers*. Were preachers of the Word. They were the ministers of the living message to dying men. They were enthusiasts, and, like the Apostles, counted even life not dear if it was in the way of the forward movement of humanity.

The great Joshua Soule, who, at 26 years of age, wrote the Constitution of our Church, mortified his father and grieved his mother when he became a Methodist. He expected to be

exiled from his father's house. Shortly after his conversion, he rode the circuit with the elder—following the sermon with an exhortation. At 35 he was elected book steward, and beside wearing the clerical habit, and managing the business, he did the work both of clerk and porter, packing, hooping and shipping boxes. When men faced day by day the freezing wintry winds, the blazing midday sun, with little food, less comfort, and no pay, the chance to preach was a boon, and the occasion a festival.

From the beginning Eutaw flourished. Great men led her on. It was not the thought then to have special Methodist churches. That thought came when Methodists began to keep God's tithe, and get rich, and congregate, and look beyond for ministers, ignorant of their beginning and indifferent to their ending. The first concrete evidence of this in Baltimore was in the making of Charles Street Church a pew church, against the solemn protest of the Annual Conference.

I cannot learn the results of that two weeks of preaching at the new Eutaw Church. The net gain in the Baltimore Conference for the last ten years is but a fraction more than one a year for a church. I think the preaching of one hundred years ago was more from the soul and to the point than now, and with far greater results. Eutaw Street Church had no preacher for 60 years all its own, but had three sermons on Sunday and one on Tuesday night. In the station there were two, three, four and five churches, each having a pastor and each having to preach by moving from pulpit to pulpit.

March 24, 1816

"Asbury's last sermon was preached in the old Methodist Episcopal Church in Richmond, Va., on the date just mentioned. Perceiving his great weakness of body, some of his friends endeavored to dissuade him from such an effort, fear-

ing it might immediately cost him his life. But he still persisted that he had one more message to deliver in the name of his Master, and his friends tenderly and lovingly carried him into the church—he was unable either to walk or stand—lifted him into the pulpit, and seated him on a table prepared for the purpose.

His text was Romans ix, 28: "For he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth." He frequently paused during his sermon to recover breath and srength, and these very pauses made the sermon, which was of an hour's length, more weighty and impressive.

He is an old man now, seventy-two years of age. He has fought disease as heroically as he has fought the devil, but in this contest he is almost vanquished. His eyes have grown so dim that he is not able to write or read the records of appointments, and he has resigned the stations to his new colleague, Bishop McKendree. But he is the Bishop still—what is left of him—and with the little life that is in him he is bent on issuing one more order for an advance in God's name, all along the line. He must give his companions his farewell message; he must rehearse to them from what small beginnings God had raised them up to their present greatness; he must exhort them once more to be holy; in the last years of his life he had something to say about holiness in every discourse. He must warn them not to conform to the fashion of this world—his heart has been troubled of late by seeing even the daughters of Methodist preachers wearing ornaments of gold—and he must prophesy to them of the swiftness and the glory of the final ushering in of Christ's kingdom. His old friends listen tearfully and lovingly while he gives his last charge to his last congregation, and then they take him upon their arms and lovingly carry him away.

He had an eye to pity and a hand to relieve distress. Boehm relates that once when they were passing through Ohio he

came upon a little assembly of people, and on inquiring the cause, he was informed that the cow of a poor widow was about to be sold for debt; whereupon he inquired carefully into the circumstances, and declared that the cow must not be sold.

He started a subscription, headed it himself, and solicited money from the company who had gathered for the sale.

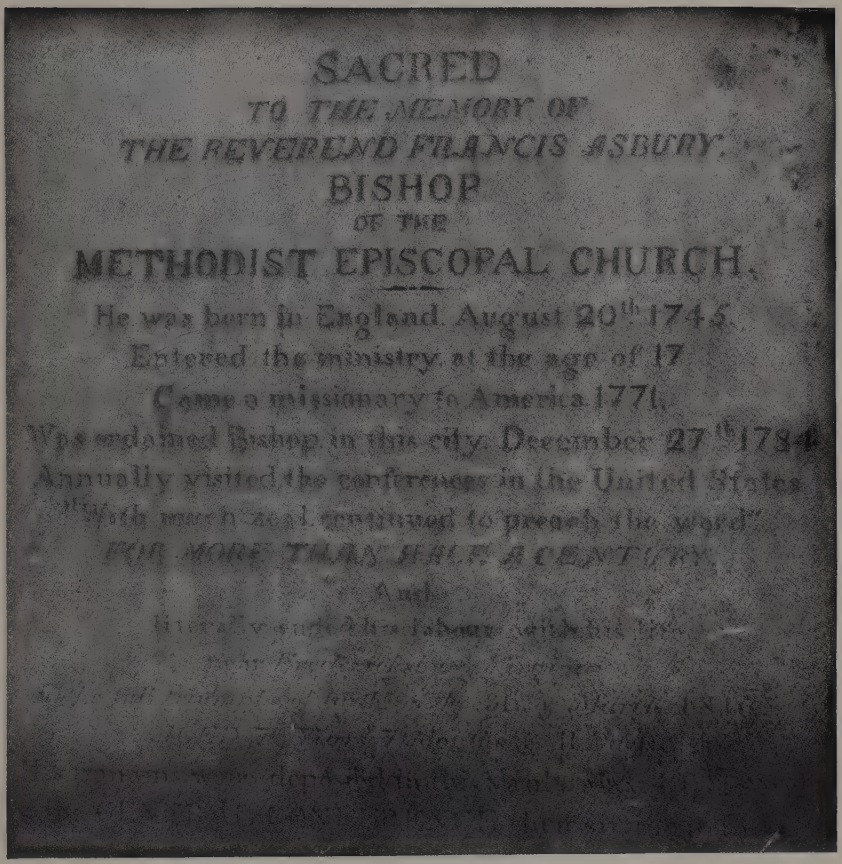
With the hand of death upon him he arises from his bed on the Tuesday following, and sets his face toward Baltimore. He also makes brief journeys on Thursday and Friday, and finally reaches the house of his old friend, George Arnold, in Spottsylvania. Here his distress is so evident that his friends urge him to send for a physician, but he gives them to understand that it would be useless, saying: "Before the doctor could reach me I should be gone, and all he could do would be to pronounce me dead." On the morning of the Sabbath, March 31, he desires the family to be assembled, and Brother Bond, his traveling companion, sings, prays, and expounds the 21st chapter of the Revelation, as well as he is able under the great sorrow that is impending. The Bishop, observing the distress of his companion, raises his dying hand with a joyful expression of countenance, which being observed, he is asked if he feels the Lord Jesus to be precious. He is now too far gone to speak, but exerting all his remaining strength, he raises both his hands as if in benediction, or perhaps in wonder at the heavenly glory which is already opening to his dying vision, and a few minutes after he peacefully breathes his last in the arms of his faithful companion."

His funeral was celebrated in the city of Baltimore during the session of the General Conference which he had so persistently, but vainly, attempted to reach. His remains, which had been temporarily deposited in the burying-ground of his friend, Arnold, were, by order of the Conference, and at the request of the Baltimore Society, taken up and brought to this city, and from the parsonage of the old Light Street Church, which for years had been the nearest approach to a



home that this itinerant Bishop had ever possessed, he was borne on the shoulders of some of his loving sons in the ministry to the Eutaw Street Church, where the General Conference was in session, and was buried under the pulpit—Bishop McKendree preaching the funeral sermon. Back of the church may be seen the slab that closed the door of the vault; and an inscription is upon it suggesting that the bodies of Asbury and Emory are within, but they are not. Forty years after Asbury's body was so lovingly placed in this safe and sacred place, it was removed, no one now living seems to know why.

Two suggestions are heard—one is that an ambition seized Baltimore Methodists to have a great Methodist burying-ground. A place where the Methodist preachers and their families might have sepulture. Another is that the Methodists had a fear that the encroachment of business upon the territory occupied by Eutaw might some day force the removal of these bodies. The vault remaining would be a good place to put the record of the Methodist churches that have died on this field.


SACRED
TO THE MEMORY OF
THE REVEREND FRANCIS ASBURY.
BISHOP
OF THE
METHODIST EPISCOPAL CHURCH.
He was born in England. August 20th 1745.
Entered the ministry at the age of 17
Came a missionary to America 1771.
Was ordained Bishop in this city. December 27th 1784.
Annually visited the conferences in the United States
"With much zeal continued to preach the word"
FOR MORE THAN HALF A CENTURY.
And

SLAB


F. CHRISTHILF

This building stood, as it stands now, on one-quarter of a square. It is bounded by Eutaw street, Mulberry street, Jasper street and Eutaw court. The church was set toward the west and north side of the lot, leaving a wide yard on the Mulberry and Eutaw street sides, both of which became front entrances to the church.

The first great revival recorded in Eutaw was in 1838, when Evangelist John N. Maffitt conducted a protracted meeting for eight weeks, during which time 600 men and women were converted. Before the church was lighted crowds would be waiting outside.

"His methods were peculiar. At the beginning of each meeting he marshalled the leading members as it were in battle array for conflict with the Adversary of Souls, believing as he said, "Judgment must begin at the House of God." The writer distinctly remembers to have seen all or nearly all the aged officials and active members of the church march up the north aisle, across the altar place, down the south aisle to the place of beginning, with Mr. Maffitt at their head, singing, "Die on the field of battle, with glory in full view," or some other stirring martial hymn.

One must close his eyes and think and think before he can know the real joy of these meetings. A game of base-ball is the only thing in modern life equal in shouts to the revival meetings of our fathers. The shouts cheered the preacher to greater efforts and passion, and he in turn excited the audience until the breeze swept all before it. Men and women conscious of sin cried out for mercy, and their friends cried out for joy. Nothing since has so satisfied the Methodist Church.

In fraternity the Methodist Episcopal Church celebrated the centenary of John Wesley's entrance upon his public ministry. September 19, 1839, the Baltimore Methodists celebrated this event in Eutaw Church. American Methodism for various purposes raised during this centenary $600,000.00, and like

our Twentieth Century effort the dollars were secured, the salvation of the souls postponed.

A physician, in order to obtain a wholesome atmosphere in sleeping rooms, laid in a stock of thermometers, which were distributed to his patients in those households where they were most needed. He took pains to point out to each family in turn just how the thermometer would indicate the proper degree of temperature.

In making his rounds one day he inquired of the woman at the head of one establishment, wherein he observed his thermometer proudly displayed at the end of a string, whether she had followed his instructions.

"Yes, sir," answered she, "I am very careful about the temperature. I watch the thing all the time as it hangs up there."

"What do you do when the temperature rises above sixty-eight," asked the doctor. "I take it down, sir, and put it outside till it cools off a bit, sir."

People are just as easily won to Christ now as they ever were. The desire to win them went away before the people stayed away. There is an enthusiasm for the politician, the promoter of business, the things of time, but for the salvation of men there must be a churchliness so unlike Jesus as to be unrecognized by the Holy Spirit. The church has been as regularly cooled off as it warmed up. There is no adaptability to conditions. The Ritual is stiff, and cold, and dead. It is useful. It may be used. It will keep. It may be laid aside. Methodism can stand any strain necessary to reach the unsaved without likelihood of damage.

"Johnnie," said a teacher in a physiology class, "can you give a familiar example of the human body as it adapts itself to changed circumstances?"

"Yes-sum," said Johnnie, "my aunt gained fifty pounds in a year, and her skin never cracked."

The ministers who dug us out of the mud were dignified until their faith was unhonored, and then with tears streaming from their eyes, cried for pardon and power and got both, and victory besides, never thinking of what the ungodly members of Christ's church might think or say.

Following the great revival at Eutaw was another in Exeter Church. "It was on the 25th day of October, 1839, the day on which he celebrated the centenary of Methodism, that the work assumed a general and extraordinary character. Since then, so wonderful have been the displays of Divine influence in its illuminating, its convincing and saving power, as to baffle all attempts at description. The whole community has been literally awed and entranced, as if by a new revealment of the majesty of the Gospel in its power to save. Fifty and a hundred, and even more, are seen at our altars night after night seeking redemption in the blood of Christ. Since the first of January, more than six hundred souls have been converted to God, and at this moment the work is as prosperous as at any period of the revival. The many thrilling and affecting incidents connected with the blessed work would fill a volume. It embraces all ages, classes, and conditions of society, from the hoary-headed sire of seventy years to the youth of eighteen. All are disposed to acknowledge the hand of God in this work. Skepticism, with all its natural products —denial of the claims of God, hatred of light and love of religious errors—has been struck dumb before the power of revealed truth. Sensuality, with its thousand streams of licentiousness and intemperance, has been dried up, and the men whose voices were but recently heard in their halls of feast and song are now heard in prayer and praise in the temples of the Most High. Zion no longer cries, "The Lord has forgotten me." God in very deed has visited His people, and the rich feeling that now swells and animates so many happy families is spreading in every direction throughout the city. 'Now is come salvation, and the Kingdom of God



EUTAW SUNDAY SCHOOL HOUSE—1839—MAYBE



PRESENT EUTAW

and the power of Christ.' In less than two years, more than 1,300 souls have been received on trial within the bounds of this Station."

"It cannot be that earth is man's only abiding place. It cannot be that our life is a mere bubble cast up by eternity to float a moment on the waves and sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? Why is it that the stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affection to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades; where the stars will spread out before us like the islands that slumber in the ocean; and where the beautiful beings which pass before us like shadows will stay in our presence forever."

Present Entrance to Eutaw

This improvement fixed Eutaw street as the permanent entrance to the church. The building, as now arranged, gives beside its auditorium, splendid accommodations upstairs for Sunday School services. Down stairs is a large vestibule, lecture-room and class-room. Before this addition was built the entrance to the galleries was by stairways in the right and left corners as you entered the audience-room from the Eutaw street side.

This addition was opened December 25, 1853; preaching in the morning by Professor Wentworth, of Dickinson College; in the afternoon, by Dr. L. F. Morgan; and at night by Dr. Henry Slicer, Chaplain United States Senate.

Lyttleton F. Morgan, son of Rev. Gerard Morgan, born June 10, 1813, in Bath county, Virginia, died February 28, 1895, in Baltimore; converted when a boy and admitted in 1834. He enjoyed the special distinction of having occupied the pulpit of every prominent church in the Baltimore Conference, and was pre-eminently a "station preacher." Bishop Simpson is reported to have said that Dr. Morgan was the finest sermonizer he had ever known. He was Chaplain to Congress during the sessions of 1851-1852. During this period he frequently preached in the Hall of Representatives at Washington. He gained a national reputation as a pulpit orator. He was largely instrumental in the organization of the "Preachers' Fund Society," and his frequent benefactions greatly enriched its treasury. He took special interest in the Woman's College of Baltimore, and also was second to none in his interest in Morgan College. He was a mighty man in Scripture interpretation. When the infirmities of age obliged him to retire from the regular work of the ministry he was always ready to go, even beyond his strength, to supply a vacant pupit. His last illness may be attributed to the exposure incident to filling the pulpit of an absent pastor on a bitterly cold and windy Sabbath. He was genial and kindly in social intercourse, charming in conversation, an admirer and lover of all good men, ready always to do a needed service, when asked, or when an opportunity offered. As the last hour approached he delighted to hear the rich hymns sung, such as: "There's a wideness in God's mercy," "Rock of Ages," and others. He sent this last message to the Conference: "Tell my brethren I have greatly appreciated their friendship and their devotion to me; tell them I have been true and faithful to them." This noble Christian worker had the Pauline experience when he faced "Jordan's waves."

Henry Slicer was born in Annapolis, Md., March 27, 1801; died April 23, 1874. An humble mechanic in Baltimore, Md., he was converted in his sixteenth year at Exeter Street under

the preaching of Rev. Gerard Morgan. In his twentieth year he began the work of an itinerant preacher under Rev. S. G. Roszell in 1822. It was a stirring period during his earlier years; his training was in the midst of heated controversy. The so-called "Reformers" were inflicting their heaviest blows. In the thick of the fight he learned to practice skillfully the arts of attack and defense. His experience served him well. In the Northern Neck of Virginia he graduated in polemics among that aggressive body of the Church militant, named Baptists. Voice and pen here reached their highest point of effectiveness. Methodism, to this day, holds its own in that section, mainly through the wonderful victories this valiant soldier won there seventy years ago. His appointment in Washington City gave him acquaintance with public men. For seven successive sessions he was Chaplain to Congress. There his natural powers found ample exercise and full development. In personal appearance, his well-knit frame, his Carvosso-like features, his strong and peculiarly penetrating voice, his emphatic rather than graceful gestures, his abrupt style, his earnest, hortatory speech, revealed a man of power. He was a member of eight General Conferences. In all these, with the exception, perhaps, of the first, he was conspicuous and influential. The last two years of his life was a period of severe suffering. When the end came, it was like him to say, "I am willing to preach no more if need be. I have perhaps preached long enough. My trust is only in the 'Mediator.' "

"W. T. D. Clemm, born in Tennessee, April 18, 1814; died in Govanstown, Md., February, 12, 1895. United with the church in early life and admitted on trial in 1840. He was a unique personality. He possessed a fund of wit and humor which made him a formidable antagonist in public debate. He was always ready—a man of wonderful originality. His pulpit ministrations were always of a high order. He was a real optimist, loyal to his convictions and loved by all who knew

him. His one and continuous expression at the last was, "Hallelujah!"

On Saturday, May 8, 1858, the Semi-Centennial of the Eutaw Street Church was celebrated. N. J. B. Morgan, B. F. Brooke, W. T. D. Clemm, E. F. Busey, W. V. Tudor, were the pastors. The preachers on Sunday were, Alfred Griffith in the morning, W. T. D. Clemm in the evening. In the afternoon a family love-feast was held, during which "Joseph Castle, who assisted in rearing the walls fifty years before, arose and delivered a short and feeling address." Dr. Hamilton, the presiding elder, who lectured on Saturday, gave the same lecture he had often given before. It was a favorite pleasure of his to speak upon the topic. "Rise and progress of church building in Maryland, particularly in connection with the Methodist Episcopal Church, and the reflex influence upon the people who construct them." As Dr. Hamilton multiplied the delivery of this lecture he increased its value by some additions; for instance, when he delivered it at the corner-stone-laying of the Charles Street Church, May 9, 1843, he had no list of the churches to which he referred, but at Eutaw, in 1853, he gave an accurate list.

"William Hamilton's name appears on the list of those admitted to trial in 1818. Born near Greencastle, Pennsylvania, 1798, converted in his eighteenth year, he led his Presbyterian parents with him into the Methodist Episcopal Church. Tall and stately in person, courtly and engaging in manner, he was a favorite with his brethren in the ministry, who sent him four times to the General Conference. Not less attractive and popular was he in the charges he served. In the pulpit he was tender, pathetic, and often eloquent. His tones were rich and soft; his style, flowing and easy; his appeals, persuasive rather than forceful. His tastes were highly cultivated. Music, flowers, literature, occupied his leisure hours. Always cheerful, never failing in hospitality, possessed of varied information, thoroughly conversant with Methodist history, he was

a man whose company was eagerly sought and greatly enjoyed by his many friends. The crown of all these admirable qualities was the 'beauty of holiness,' which adorned both his spirit and life. The pleasing remembrance accompanies this inadequate sketch, that William Hamilton preached the sermon in old Eutaw, in Baltimore, one Sunday night in 1845 when, among the many converts at the altar, this writer found 'the pearl of great price.' His death, in 1872, was sudden and painless, an instant translation into the life eternal."

"Alfred Griffith, a Marylander, born in Montgomery county, entered the traveling connection in 1806. Forty-six years effective, nine supernumerary, and ten superannuated, he attained the ripe old age of eighty-eight years, retaining his mental vigor to the last, and triumphing when the end came. Short in statue, strongly marked in physiognomy, without any grace of manner, he was notwithstanding one of the most prominent figures in the heroic age of Methodism. Rarely did he ever debate on the Conference floor. It was only a great occasion that drew him out. But when his hour came, it was one to be remembered. Every bodily defect was forgotten, and he was recognized as a master of men. As he stood in front of the Bishop's table, facing the throng of preachers and visitors, will those who saw and heard him, ever forget the thunder of his tone, when he startled all listeners, and made the Bishop himself quail under an appeal from the chair: "Am I in the Vatican?" He never descended to paltry themes. It was God's truth, the gospel in word and power, solemn and dignified. He was always gentle to children, a genial friend, charming the social circle with an inexhaustible store of incident and anecdote. Of a life like his, filled up with marvellous travel, exhausting labors, exposures and privations, with equally wonderful success, for a while the capable secretary of the Conference, and a delegate in nine General Conferences, the limitations of this history will not allow an adequate detail."

Dr. Hamilton's Lecture

Delivered in the Eutaw Street Church, Saturday, May 8, 1858, 50 years after Asbury preached the first sermon in it.

The first church built in Baltimore for the worship of God was by the Church of England as established by law. Before the civil revolution of 1688, when William and Mary ascended tht British throne, all the religious denominations in the Province of Maryland enjoyed the same rights and privileges in regard to the worship of God. After that extraordinary event an Act was passed in 1692 by the Provincial Legislature for the establishing of the Protestant religion, in pursuance of which the Colony was divided into parishes, one of which was called "St. Paul's Parish, including the town of Baltimore."

St. Paul's Church was commenced in 1730. Lot number 19 was selected, being the most elevated ground on the plat, and part of that on which St. Paul's Church now stands, and the Rev. Joseph Hooper was rector. The church was finished in 1744. Twenty or thirty years after a new church was erected in front of the old one, and a law procured to open the street in front of it, called New Church (now Lexington) street.

Friends, or Quakers, who were among the first settlers of Baltimore County, had a church near the one-mile stone on the Harford Road, which was afterwards superseded by the one at the corner of Pitt and Aisquith streets.

In 1758 the German Lutherans bought the lot and erected a small church on Fish street. In 1760 the Dutch Reformed erected a church north of Baltimore street, and in 1785, they built the church at the east end of the Baltimore street bridge. This church was sold in 1795 to the Protestant Episcopalians, and has since been taken down, to the great regret of the good people of Baltimore on account of its sweet-toned bells.

In 1765 the English Presbyterians erected a church on East (now Fayette) street, where the present church stands.

The Roman Catholics erected a part of St. Peter's Chapel, on Saratoga street, in 1770, and finished it in 1784.

The first Methodist church erected in Baltimore was in Strawberry alley, Fell's Point, in 1773. "This day, Monday, November 30," says Mr. Asbury, "we agreed with Mr. L. to undertake the brick work of our new building at the Point."

Jesse Hollingsworth, George Wells, Richard Melvale, George Robinson and others were members of the first Methodist Society formed in Baltimore, and the principal agents in building the first house of worship for that denomination. The next year, Mr. William Moore succeeded in raising a subscription of more than a hundred pounds sterling for building a church in town. Mr. Philip Rogers took up two lots of ground for that purpose, and on Monday, April 18, 1774, the foundation of the second Methodist church in Baltimore was laid in Lovely lane, on which occasion Mr. Asbury was present and performed the appropriate ceremonies. Two years after, on the first of May, the preachers held their first Conference in Baltimore, three former being held in Philadelphia. Prior to the building of these churches, the preachers who visited Baltimore were indebted to the kindness and hospitality of individuals who opened their houses occasionally for preaching. At other times they proclaimed the Gospel in the open streets to as many as would give them a hearing. "I rode to Baltimore," says Mr. Asbury, "and had a large congregation at the house of Captain P., at the Point." On another occasion he says: "I preached in Baltimore in Mrs. Trippolet's new house, which she freely lent for that purpose." Mrs. Trippolet was a pious member of the Dutch Reformed Church and was much attached to the Methodists. The house of Mrs. Trippolet is still standing at the corner of Trippolet's alley, on Baltimore street, and is now occupied by Mr. Joshua Royston as a dry goods store.

While Mr. Asbury was preaching at Mrs. Trippolet's on the Lord's Day, a company of young men came there drunk and

raised a riot. In consequence of this interruption preaching was suspended there for a time, and Mr. William Moore offered the use of his house for the purpose. "I met the people there on Friday night," says Mr. Asbury, "and found the disturbance had not diminished the congregation, but increased it. Thus Satan prepares a weapon to wound his own cause."

Mr. William Moore was the father of the late Philip Moore, Esq. He was converted to God under the preaching of Mr. Asbury, became an itinerant minister, traveled a few years, and then located.

On Christmas Day, 1785, the first General Conference was held in Baltimore. At that Conference Mr. Asbury was elected, jointly with Dr. Coke, to superintend the Methodist Episcopal Church in the United States of America; and the next year the house on Lovely lane was sold and the new church was built on Light street, a little north of where the present one now stands. In December, 1787, Cokesbury College, in Abingdon, was opened, and soon incorporated. In 1789 there was a remarkable revival of religion in Baltimore, and a great many persons joined the Methodist Church. The Rev. John Hagerty was stationed in town, and the Rev. Thomas Foster on the Point. The society in the city built the church on Green (now Exeter) street. This church has been enlarged three times. The good which has been done in this venerable building, from the time of its building to the present, constitutes one of the most interesting circumstances in the history of Methodism in Baltimore.

The colored people's church, in Sharp street, was built in 1789 for an African school, and in 1792 it was considerably enlarged, and has been known ever since as the "Sharp Street African Methodist Episcopal Church."

On the 4th of December, 1795, Cokesbury College, at Abingdon, was burned, and the next year the society purchased a spacious assembly room contiguous to the Light Street Church

and established an Academy and "Free School" there. The Rev. Daniel E. Reese was the first teacher.

During divine service, on the 4th of Dec., of the same year, while the Rev. Henry Willis was preaching the funeral of Mr. Colvin, the church was discovered to be on fire, and both buildings were, unfortunately, consumed. The occurrence of these two destructive fires on the same day of the year, and within so short a period, not only reduced the means of the society, but discouraged them from any similar undertaking of the kind for many years. With regard to a house for the worship of God, however, it was far otherwise. A liberal subscription was raised at once, and the present Light Street Church was erected on the site of the assembly room. The house in the rear of the church, which was used as an eating and dressing apartment by the friends of the "ball room," has been occupied ever since as a parsonage by the ministers stationed from time to time in Baltimore. The small church in Strawberry alley, no longer affording accommodation to the increased number of members, was given to the colored society, and in 1801 the church on Wilkes street was erected.

Nine years, after this spacious church was built. In 1818 the society on the Point erected their spacious church on Caroline street. A few years after a church was built for the use of the colored people on East street. It was called Asbury Chapel. In 1821 a carpenter shop was purchased at the south end of Sharp street, which was enlarged and fitted up as a place of worship, and called Little Wesley Chapel. In a few years it was disposed of to the colored people, and the church at the corner of Sharp and Barre streets, called Wesley Chapel, was built. The new Monument and Fayette Street Churches next successively arose in these two sections of the city, and were in due time and order succeeded by the erection of Whatcoat, Emory, Columbia, Franklin, Howard, Fell's Point, Republican and Light Street Churches. William Street Church was purchased from the trustees of the Protes-

tant Episcopal Church, and now constitutes one of the most important charges in that part of the city.

From here on there is confusion in names and dates of churches; so I omit printing further, and conclude there were about 25 churches and chapels when Eutaw was 50 years old.

In conclusion, we would remark that in looking back upon our past history, and believing as we do that the hand of God has been with us from the beginning to the present time, it becomes us in behalf of the pious fathers, who have long since gone to their reward in heaven, and also in behalf of their numerous spiritual children, who on this day delight to honor their memory, to say, "Not unto us, not unto us, O Lord, but unto Thy great name be all the glory for ever and ever. Amen."

Eutaw and the War

Eutaw witnessed the separation of our Methodism and the organization of the Methodist Protestant Church. Eutaw witnessed the division of our Methodism and the organization of the Methodist Episcopal Church South. Eutaw was the center of the Baltimore celebration of the beginning of Methodism in England. Great things happened in Methodism between 1808 and 1858. In many things Baltimore was the storm center. After Eutaw had celebrated the fiftieth anniversary and was again on her way of service, a storm-cloud gathered charged with both lightning and thunder.

In 1860 the General Conference convened at Buffalo. The Baltimore Conference sent Alfred Griffith, Thomas Sewell, John S. Martin, N. J. B. Morgan, E. R. Veitch and Normal Wilson as delegates. John Lanahan was one of the reserved delegates, and for a part of the time took the place of Thomas Sewell. This General Conference in Buffalo added a new chapter to the Book of Discipline, making non-slaveholding a condition of membership in the Church. The opposition to this new chapter was furious by the Methodists within the bounds of the Baltimore Conference. One month after the passage of this law on slavery a convention of the male members of Baltimore City Station met in Light Street Church and took the following action:

"WHEREAS, The late General Conference at Buffalo did, without proper authority, pass a new chapter on the subject of slavery, which seriously embarrasses and agitates the churches in slave territory; therefore,

"*Resolved,* First, By the male members of the Baltimore City Station, in public meeting assembled, That we disapprove of and refuse to obey the new chapter, regarding it as injurious to the Church of God among us.

"*Resolved,* Second, That we adhere to the Discipline as it was prior to the late General Conference, and that we will faithfully resist all attempts, heretofore and hereafter made, to alter or change the terms of church membership to the injury of the border Conferences."

Great agitation was kept up, resulting in a great Laymen's Convention, held in Eutaw Church in December following. At this convention is was unanimously "*Resolved,* That we will not submit to the new chapter, nor to the jurisdiction of the Buffalo General Conference."

This great Laymen's Convention resolved to reconvene at the seat of the coming Baltimore Annual Conference, which was to meet March, 1861, in Staunton, Va.

When the preachers reached the seat of the Conference the laymen in great numbers were there, and by coincident action determined upon *separation* in the following act:

"*Resolved,* That we hereby declare that the General Conference of the Methodist Episcopal Church, held at Buffalo, N. Y., in May, 1860, by its unconstitutional action, has sundered the ecclesiastical relations which have hitherto bound us together as one Church, so far as any act of theirs could do so. That we will not longer submit to the jurisdiction of the said General Conference, but hereby declare ourselves *separate and independent* of it, still claiming to be, notwithstanding, an integral part of the Methodist Episcopal Church."

Three Baltimore Conferences

When this Staunton Conference adjourned it was to meet, March, 1862, in Light Street Church, Baltimore. Before March, 1862, arrived blood was shed in Baltimore. The war lines were drawn and the Virginia preachers could not come to Baltimore and the preachers north of the Potomac could not confer with them. The Virginia preachers met at Harrisonburg, Va. All the other members of the Conference met in Light Street Church except five. Of these five, one, A. W. Wilson, was the pastor of Eutaw. The others were Ezra F. Busey, Thomas E. Carson, William J. Perry and John A. Wilson.

The section of the Conference meeting in Virginia was the majority, and have always considered themselves the Baltimore Conference. These brethren were remaining loyal to the resolution of the Conference a year before, but the preachers who met in Baltimore in 1862 were in the midst of bloodshed and felt an insult had been offered the flag of their country, and ignored the action of their last Conference, and made no further war on the "new chapter." The five mentioned above had contended during the year—notably A. W. Wilson, in the pulpit of Eutaw—for adherence to the "joint" resolution, and deciding to adhere to the Virginia brethren, declined to meet with their brethren in Light Street, and were marked on the roll book, "withdrawn."

In 1862-63-64-65 the members of Baltimore Conference on the Virginia side of the Potomac had no Bishop to preside over their Conference or ordain their young men. At their first Conference they elected E. R. Veitch president. He was re-elected in 1863. In 1864 Noval Wilson was elected president, and in 1865 Samuel Regester was elected president. At this Conference Bishop Early, a Bishop of the Methodist Episcopal Church South, was present, and, by request, ordained several

of the preachers. In 1866 these brothers were received into the Methodist Episcopal Church South.

The famous five preachers who would not meet with the Conference they could, and could not meet with the Conference they would, met with each other and were known as the "Fragment Conference."

Sympathetic laymen, male and female, aided the "five," and in halls, suitably located, successfully labored and established strong and devoted churches set in the field of hard service. When the war clouds rolled away they fell into the arms of their Southern brethren—became a part of the Methodist Episcopal Church South, and no man is more honored in all Baltimore than that young, honest, strong-headed, brotherly Bishop A. W. Wilson, whom some confound with that other magnificent Baltimore boy and Baltimore Conference man, Bishop Luther B. Wilson.

Among the funny things done was at the Conference of 1866, under the presidency of Bishop Early. Five years after the war had separated the members of the Baltimore Conference, the roll of 1861 was called, and the following resolution passed:

"WHEREAS, Certain brethren, formerly in connection with this body, did not answer to the call of their names by the secretary of this Conference; and

"WHEREAS, Information has been received that said brethren have taken appointments under the jurisdiction of the General Conference of 1860, from which this Conference did, by formal vote in 1861, declare itself separate; therefore,

"*Resolved*, That the names (74) who were members of the Baltimore Annual Conference of the Methodist Episcopal Church, 'be omitted from the roll of the Baltimore Annual Conference, they having withdrawn.'" There, now.

"Stolen by one J. S. Martin"

The Baltimore Conference of 1861, that stayed on the Baltimore side of the Potomac, and that met in Light Street Church, was without the *Journal.* In some way the official records were not to be found; this was an hour of great distress. Dr. Martin was pastor of Charles Street Church; and A. W. Wilson, now bishop of the Methodist Church, South, was pastor of Eutaw.

The long-expected hostilities began, and Dr. Martin went South. He did not take the Baltimore Conference Journals with him, as was supposed, but left them in care of Mr. J. W. Perry. For safe keeping, Mr. Perry took them to the Eutaw parsonage and put them in care of the pastor.

At someone's suggestion, the Federal authorities (Baltimore was at that time under military rule), tried to get them, but they searched the Eutaw parsonage in vain—that wily young pastor of Eutaw had seen the drift, and had them removed and hidden in a cotton warehouse, with the consent of one of its owners, Dr. Thomas E. Bond. In due time they were boxed and shipped to Dr. Martin, via Fortress Monroe, who received them safe and sound at his home in Lexington, Virginia. At the General Conference of 1864, the Committee on Annual Conference Journals reported that all of the Journals of the Conference were before them, except those of the Baltimore Conference, "which were stolen by one J. S. Martin." At the Centennial Conference, which met in Baltimore in 1884, this same J. S. Martin was unanimously elected secretary.

Dr. Martin remained secretary of the Baltimore Annual Conference of the Methodist Episcopal Church, South, to the time of his death.

Eutaw Mite Society

The Mite Society of Eutaw was organized in 1862, Mrs. John Taylor, president. There was no change of president until 1893. At this time it was reorganized and called the Ladies' Aid Society. In 1902 it was again assembled for repairs, since when it has been pursuing the even tenor of its way. After all these years the splendid condition of the parsonage tells the story of the loving sacrifice these noble women have made for the comfort of the preacher and family.

The present officers are: President, Mrs. W. E. Black; Vice-President, Mrs. F. E. Weaver; Secretary, Miss Lillie Towson; Treasurer, Dr. Clara Walker.

1869.—At the session of the Baltimore Conference of this year, held in Eutaw Street Church, month of March, membership and congregation, by action of Conference were set off and separated from Baltimore City Station and constituted a distinct station, with John S. Inskip pastor.

1870.—J. S. Inskip.
1871-'72-'73.—A. H. Ames.
1874-'75-'76.—Wm. H. Holiday.
1877-'78.—J. McK. Reiley.
1879-'80-'81.—Wm. B. Edwards.
1882.—A. W. Rudisill.
1883.—H. R. Naylor.
1884-'85-'86.—S. M. Hartsock.
1887-'88.—A. J. Gill.
1889.—J. A. McCauley.
1890.—J. A. McCauley, W. B. Geoghegan.
1891.—A. W. Rudisill.
1892-'93-'94-'95-'96.—G. W. Maydwell.
1897-'98.—G. C. Bacon.
1899-1900.—J. W. R. Sumwalt.
1901.—U. S. A. Heavener.
1902-'03-'04.—J. M. Gillum.
1905-'06.—J. P. Wilson.
1907-'08.—E. L. Hubbard.

Journal of the Board of Trustees of the Eutaw Street Methodist Episcopal Church

Baltimore, October 4, 1869.

Pursuant to notice from the pulpit on the preceding Sabbath, the trustees, previously elected by the Quarterly Conference of the Eutaw Street M. E. Church, met, Rev. J. S. Inskip in the chair, who opened the meeting with prayer. The following paper was presented, read, and ordered to be placed upon the Journal:

Baltimore, September 30, 1869.

Rev. J. S. Inskip,

Dear Brother—On record of the proceedings of the third quarterly conference for Eutaw Street M. E. Church, the Presiding Elder, S. V. Blake, in the chair, the following persons were nominated and unanimously elected:

Trustees of Eutaw Street M. E. Church, viz: Wesley Stevenson, Elias Brown, Summerfield Baldwin, Samuel Helsby, Geo. M. Mager, John T. Mitchell, Columbus V. Emich, Amos Burke, James Davenport.

Very truly yours,

(Signed) A. Westerman,

Third Quarterly Con. E. St. M. E. Church.

All the brethren named on the paper were present except Brother Amos Burke.

The following paper was presented and ordered to go upon the Journal:

Light Street M. E. Church, Baltimore,

September 27, 1869.

A meeting of the male members of the Methodist Episcopal Church, in the city and precincts of Baltimore, of the age of twenty-one years and upwards, was held this evening in the Light Street M. E. Church, in accordance with the following notice, read from the pulpits of the churches of Baltimore City Station, on Sunday, 26th inst.:

"The male members of the Methodist Episcopal Church, of Baltimore City and Precincts, of twenty-one years of age and upwards, are hereby notified to meet in Light Street M. E. Church, on Monday, Sept. 27th, at 7.30 o'clock P. M., to ratify and confirm the award of the Arbiters appointed to settle the financial questions between the two charges and to authorize the incorporation to essay into effect said award and further to authorize the corporation to execute the necessary title to Hamilton Easter and others."

(Signed) W. M. D. Ryan,
President of Corporation.

(Signed) J. S. Inskip,
Pastor Eutaw St. M. E. Church.

Baltimore, Sept. 25, 1869.

Rev. Dr. Wm. M. D. Ryan, preacher in charge of Baltimore City Station, took the chair and called the meeting to order. Opened with prayer by Rev. S. V. Blake, P. E. of Baltimore District. Upon motion, Louis H. Cole was elected secretary, and the call of the meeting was read. Upon motion, the treasurer's report was received and read and ordered to be placed upon the Journal.

The following paper was then read by the secretary at the request of the meeting, the same being the award of the Board

of Arbiters appointed by the Light Street and Eutaw Street M. E. Churches:

We recommend to the Board of Trustees of the Baltimore City Station to deed in fee to the Trustees of the Eutaw Street Church, who may hereafter be appointed, their church and parsonage, and appropriate fourteen thousand five hundred dollars for such repairs as the Trustees of Eutaw Street may decree proper; and that upon the payment of said fourteen thousand five hundred dollars, as named above, all claims upon the assets of the Baltimore City Station are relinquished by the Church and congregation at Eutaw.

(Signed) JOHN S. INSKIP,
W. M. D. RYAN.

Baltimore, September 21, 1869.

N. B.—It is understood that in the above arrangement are included all properties, cemeteries and other effects now held by the Trustees of the Baltimore City Station. It is further understood the Mount Olivet Cemetery will be improved and put in good condition.

(Signed) JOHN S. INSKIP,
JOHN MARROW,
WESLEY STEVENSON,
ELIAS BROWN,
BENJAMIN F. BENNETT,
SUMMERFIELD BALDWIN,
THOMAS FRANCE.

After the reading of the foregoing award of Arbiters, the following preamble and resolutions were offered by Brother Summerfield Baldwin, and seconded by Brother Benjamin F. Bennett; and upon being put to vote were carried—but one member voting nay, and forty-four voting aye, as counted by the secretary of the meeting.

WHEREAS, At the late session of the Baltimore Annual Conference, the presiding Bishop did, in the exercise of the proper functions of his office, separate the ecclesiastical relationship which has so long and so fraternally existed between the only remaining charges comprising the old Baltimore City Station, namely, Light Street and Eutaw Street Churches; and,

WHEREAS, We believe that the time has come where the separation (as early as practicable) of every interest now held in common by the two congregations, under the corporate name of the "Trustees of the Methodist Episcopal Church in the City and precincts of Baltimore," and the erection of Eutaw Street Church into a separate Station, would be promotive of the best interests of both churches concerned, and of the glory of God in the salvation of souls and the building up of believers; therefore,

Resolved, By the male members of the Methodist Episcopal Church in the city and precincts of Baltimore, in public meeting assembled (two-thirds of them present and voting concerning therein), that the Trustees be and they are hereby authorized to execute a deed or deeds in fee simple conveying unto the Trustees of the Eutaw Street Station, so soon as they shall be duly elected according to law, the lot or lots and improvements situated on Eutaw street near Mulberry street, and on Mulberry street at the corner of Jasper street, occupied respectively by the Eutaw Street Methodist Episcopal Church and parsonage.

Resolved, That the Trustees are hereby further authorized and directed to pay to the Trustees of the Eutaw Street Station the sum of fourteen thousand five hundred dollars ($14,500.00) in cash or upon signing or delivering the deeds as heretofore provided for as per award of arbiters duly appointed by both churches and presented to this meeting.

Resolved, That upon the delivery of said deed or deeds and the payment of the said sum to the Trustees of the Eutaw Street Station the said Trustees for and in behalf of themselves and the congregation, shall relinquish all claim or title to any of the assets of the Baltimore City Station.

Resolved, That the Trustees are hereby authorized and directed to cancel the debt which now appears upon the book of the treasurer and claimed heretofore to be due them by the Mount Olivet Cemetery by crediting the same with lots taken for the use and benefit of the Southern Burial Ground and in further just and proper consideration therefore, all funds now in the hands of the Trustees, to the credit of the Southern Burial Ground, shall be judiciously expended by them in the opening of new avenues and in the establishment and improvement of Mount Olivet Cemetery.

Resolved, That any *unpaid legacies* when due and paid shall be equally divided between Baltimore City Station and Eutaw Street Station.

Resolved, That it is the sense of this meeting that the net proceeds from the sale of the Southern Burial Ground, after paying all claims against the same, should be appropriated to the improvement of Mount Olivet Cemetery, if in the judgment of the male members it is needed.

Resolved, That we respectfully advise the Society for the Relief of the Poor of Baltimore City Station to equally divide the funds held by them and known as the Poor Fund.

Resolved, That the Trustees of the Methodist Episcopal Church in the city and precincts of Baltimore and the President and Board of Trustees be and they are hereby authorized and empowered to execute and acknowledge unto Hamilton Easter, his heirs and assigns, a good and sufficient deed or deeds, conveying and confirming unto him or them, in fee simple, all that lot of ground beginning for the same at the northwest corner of German street, as now in process of

opening, and Light street, running thence northerly on the west line of Light street thirteen feet and three-fourths of an inch.

After all this and some more work was over, and after "Rev. J. S. Inskip, Rev. Dr. Ryan, Rev. S. V. Blake and Brothers Brown, Donohew, Baldwin, Keyworth and Bennett" had rejoiced together, it was unanimously *"Resolved,* To thank the pastors and Trustees for the successful issue to which they directed, aided, and guided by Divine Grace."

An interesting feature of this whole business is the signature of the secretary, Lewis H. Cole, who signs himself "Secretary of M. M. M. M. E. C. C. and P. of B." (Secretary of Male Members' Meeting of the Methodist Episcopal Church of the City and Precincts of Baltimore).

The next step was to notify Baltimore City Station that Mr. Summerfield Baldwin was duly prepared to receive all moneys due by them to Eutaw's Trustees.

In 1869 Norway maple trees were planted by the Trustees in front of the parsonage, costing $4.00 each. The charter of the church was secured January 5, 1870, and Trustees elected under its provisions.

Mr. Thomas Armstrong, a member of Baltimore City Station, willed to the Station $2,000, to be equally divided between the Poor Society and the Asbury S. S. Society. Mr. Armstrong died in 1868. When, in 1869, Baltimore City Station, composed of Light Street and Eutaw Street Churches, was divided, they divided the assets of the Station. Knowing this $2,000 was in the will, but not available until Mrs. Armstrong's death, a resolution was passed that beside the division amicably made, the $2,000 would be divided when available. In the year 1883 the money was due and was paid into the treasury of First Church, and Judge Elliott says has been applied to other purposes, and therefore Eutaw has but little hope of getting its part of it.

When it is noted that Mr. Armstrong left $1,000 to the Asbury Sunday School Society, and further noted that Eutaw Street Sunday School is the Asbury Sunday School No. 3, and the Light Street Sunday School is the Asbury Sunday School No. 1 (Sunday School No. 2 was organized in the Male Free School, and died almost immediately afterward) and any moneys are left to the *Asbury Sunday School Society of Baltimore City Station* (composed at that time of Light Street and Eutaw Street Churches, in which the Asbury Sunday School Society had Schools No. 1 and No. 3, respectively), how is it possible for School No. 1 to receive and refuse to divide such legacy? The disposition of money, righteously Eutaw's, without considering Eutaw, may be permissible in modern business, but the steeple of First Church will have a voice in it crying for justice before the entire transaction gets a crown.

A lady, her baby and maid were traveling by train. The lady wished a nap. The baby wanted to play with a wasp on the window. The maid tried to protect the baby. The baby voiced its protest and disturbed the lady. She commanded the maid to let the child have the "bug." A bit later and the child was yelling right. The mother cried out, "Didn't I tell you to let the young one have the bug?" The maid replied, "He's got it, mum."

I am happy to know that Mr. Armstrong has many friends yet living who are not satisfied that his desire to perpetuate a helping hand to the downtown poor—adult and youth—shall be frustrated and the helping hand be taken from them, and the money otherwise used and used elsewhere. The loss of the thousand with interest since 1883 will not effectively cripple Eutaw. The disposition of such men as Mr. Armstrong is yet to be found in friends of his, who will see to it that the blessing he proposed to bestow upon this community shall be realized.

I have learned of several members of First Church who regret the effort to keep Eutaw's share of the legacy. If having kept it for so many years entitles them in law to continue their cinch, a gentleman's agreement ought to prevail among Christians.

July 6, 1870, the Presiding Elder presented the following letter from Brother Daney: "Will you please lay before the Quarterly Conference at Eutaw tomorrow night the apportionment, in behalf of the Sailors' City Bethel, of $500. It is a matter of grave and serious importance that we should have now a prompt and favorable answer from good old Eutaw. If Eutaw could let us have the $500 pledged by next Friday or Saturday, it would almost overwhelm us with joy and gratitude. On next Saturday at 12 o'clock we want to make our second payment of $2,067, which we cannot possibly do without the help of glorious old Eutaw."

The money was promptly sent, and Sailors' City Bethel was put on its feet again, to run for a season. Recently I visited a dying woman in that neighborhood—mother of sailors, the widow of a sailor. She lived with several others in a small house in an alley or court. About as soon as I reached her bedside her married daughter entered the room, explaining her flushed face by saying that the doctor had ordered her to take quinine and whiskey, and then said, "He wants mother to take it, too, but she won't. Can't you make her take it?" The old lady looked me full in the eye and said, "Mr. Preacher, when I sent for you I didn't send for you to come here and give me whiskey, but to show me how to die so I can go to Jesus."

The missions are about all gone. Baltimore Methodism contributes nothing annually towards the redemption of this class. The Woman's Home Missionary Society is doing all it possibly can through those noble and holy women, the deaconesses.

Baltimore branch of the W. F. M. S. was organized in old Charles Street Church, March 6, 1871, out of an older organization, the Ladies' China Missionary Society. Rev. J. S. Inskip was pastor of *Eutaw,* and being desirous that an Auxiliary should be effected before Conference—knowing he would not return—the ladies who had organized the branch, Mrs. Wm. Butler, wife of Dr. Butler—afterward Bishop, and Mrs. S. L. Baldwin, were invited to organize an Auxiliary at Eutaw. This they did on March 6, and it was the first Auxiliary in the branch, with the following officers:

President, Mrs. J. S. Inskip, who was very soon succeeded by the incoming pastor's wife, Mrs. A. H. Ames; Corresponding Secretary, Mrs. George Crook; Recording Secretary, Miss Laura S. Rice; Treasurer, Miss Anne Gantt.

The present officers are: President, Mrs. J. S. Rawlings; Recording Secretary, Mrs. E. L. Hubbard; Corresponding Secretary, Mrs. G. R. Tippett; Treasurer, Mrs. Alfred Brown.

For many years the authority to order improvements was with the membership. I am ashamed to say, to the exclusion of women.

Baltimore, July 15, 1872.

Rev. A. H. Ames,

Dear Sir—Please call a meeting of the male members of the Eutaw Methodist Episcopal Church, to meet on Wednesday, July 24th, at 8 and a-half o'clock, for the purpose of deciding on the improvements to the church.

(Signed) George J. Zimmerman,
Henry Hoke,
John P. Mitten,
J. H. Price,
J. B. Goodhand,
John F. Long.

In pursuance of the above call, read from the pulpit Sunday, the 20th inst., the male members met in the lecture-room July 21st, Rev. A. H. Ames, pastor, in the chair. Exercises opened with singing and prayer. J. S. Rawlings was elected secretary. The above call for this meeting having been read, Brother Baldwin moved that the committee appointed at an informal meeting held in the church some time previous, be requested to present to this meeting any communication they might have to make, when the following suggestions and estimates of cost of proposed improvements to the church was presented and read by the secretary:

To the Chairman and Male Members of Eutaw Church,

Brethren—The committee appointed at an informal meeting to estimate on proposed alterations and improvements to the church, beg leave to report that they deem it advisable to recommend as viz:

First, that the windows, 26 in number, be altered from their present circular form to square heads. The frame, sash, and shutters, all have to be entirely removed, which, if done, we suggest that the shutters be made pivot.

Second, The two side doors to audience-room should be raised so as to have transoms over each.

Fifth, A folding door leading to lecture-room, and an entrance from vestibule.

(Signed) A. H. Ames, Chairman.
R. C. Diffendorf, Secretary.

The recommendations of the committee were accepted. A motion was made and adopted to take them up seriatim. The first was read. Brother Brown moved that the circular shape of the windows be retained. The motion was lost and the item adopted.

Bro. Armstrong moved that item five be tabled. Lost. The recommendations were adopted as a whole, and referred to the Board of Trustees, with the request that they carry out its

provisions. Brother Emmart moved that the Board of Trustees be empowered, if in their judgment advisable, to close the west end windows. Brother Armstrong defeated this motion on a point of order.

(Signed) J. S. RAWLINGS, Secretary.

In 1871 the male members' meeting requested that the Trustees would make an annual report to them. After this the report of the Trustees was made regularly until 1903. None has been made since.

In 1872 the old fruit tree in the rear of the church was felled to keep the boys from "chunking" it.

In the male members' meeting of 1874, the unanimous decision was that the pastor must yield the privilege of nominating Trustees to the laymen.

In the male members' meeting of March 12, 1878, a motion to require the Trustees to loan about $400 to the Stewards, was hotly contested, but the $400 went to Dr. Reiley. The Trustees were in the boat with the little boy whose grief over the disappearance of his chicken was assuaged by his mother's declaration that the chicken had "entered the ministry."

Eutaw Street Church's New Organ—1878

"A new organ placed in Eutaw Street M. E. Church, of which Rev. Dr. Reiley is pastor, was played for the first time at yesterday morning's service by Professor Grauer. It has 350 pipes and 8 stops, and for an organ of that calibre and proportions has unusual power and a very fine tone both in the high and low notes. It is also beautifully put together and finished throughout, and the front is very ornamental. The regular choir was enlarged yesterday, and Miss Cora Swindell sang several solos, receiving such an organ accompaniment as has never before been heard in this time-honored place of

worship. The congregation are very very much pleased with the acquisition. The music was rendered under the direction of Mr. Edward D. Lacour."

Y. W. F. M. S.

The Y. W. F. M. S. was organized in Eutaw in 1882. Its first work was the support of a little girl in Japan. She was named after Miss Lizzie Helsby, a very active member of the Society. When the obligation to the little Japanese lady was ended, the support of a Bible woman in India was taken up and continues. The Society feels under great obligations to Dr. and Mrs. Rudisill for regular inspirations. Annually these loyal and holy missionaries of the cross have touched the hearts of those in this Society with their letters of love.

The first President, 1882-1886, was Mrs. Rudisill (then Miss Bessie Thompson); Miss Elizabeth Helsby, Vice-President; Mrs. Lulu Rawlings, Recording Secretary.

The second President, 1886-1889, was Miss Rozelle Marsden.

The third President, 1889-1898, was Miss Nellie Barnes.

The fourth President, 1899-1905, was Miss Bell Wright.

The present President is Dr. Clara Walker, elected in 1905.

Beside the cheering and instructive letters which Dr. and Mrs. Rudisill send this Society, when in this country they regularly cheer the Society by their presence and words. This Society counts it a great privilege to be associated with the W. F. M. S. of Eutaw and other Methodist Episcopal Churches.

Authentic Historical Incidents and Events

Relating to Eutaw Street M. E. Church, Compiled for the Interest of the Membership of the Future.

When Bro. Maydwell was pastor of Eutaw, the old Asbury pulpit was restored, Bro. Magers placed the following paper inside the lining of the pulpit, which I accidentally discovered:

The City of Baltimore continuing to extend north and west of the Light Street Church, it was determined to erect an additional church on North Eutaw street, near Mulberry street. The erection of the church was commenced in 1807. In March, 1808, Bishop Asbury said he "took a view of our new house, large and well constructed." On Sunday, May 8th, Bishop Asbury dedicated the Eutaw Street Church. The General Conference of 1816 was held in this church during this session. Bishop Asbury departed this life and his remains were deposited under the recess pulpit of the church, in a vault prepared for their reception by order of the General Conference during the session of that body. On Sabbath, December 20, 1835, the body of Bishop John Emory was interred in the same vault, beside the remains of Bishop Asbury. Bishop Emory had been thrown from his carriage, as he was driving on the Reisterstown road toward the city, and after remaining unconscious for several hours departed this life. The funeral service was held in the church on December 23, at 3 o'clock in the afternoon. Sermon by Rev. Alfred Griffith and at night by Rev. Isaac P. Cook. The remains of these eminent men of God were subsequently

removed and reinterred in Mt. Olivet Cemetery. The tablet, in the rear of this church, bears the original inscription in memory of Bishops Asbury and Emory. In 1853, a building was erected, occupying the vacant space in front of the church, and is devoted to the Sabbath School and other purposes. When completed, the church was reopened, December 25, 1853. Preaching by Rev. Prof. Wentworth, L. F. Morgan, and Henry Slicer. Rev. Isaac P. Cook made the collection, which amounted to $2,400. On Saturday, May 8, 1858, the semi-centennial celebration of the dedication of the church was observed. Rev. William Hamilton delivered a lecture on "Church building in Baltimore." On the Sabbath following, May 9th, by special invitation, Rev. Alfred Griffith delivered an appropriate discourse in the forenoon, and in the afternoon an immense congregation was present at a "Family Love-Feast."

January 10, 1864, the church having been elegantly refitted at a cost of about $5,000, was reopened—Rev. Alfred Cookman preaching morning and night. The collection amounted to $1,680.

A TRIBUTE FROM THE REV. T. DE WITT TALMAGE, M. D.

(This tribute is inserted by the editor of this book.)

"The Rev. Alfred Cookman's life comes back to me like the sound of a church-bell embowered in trees on a soft June day. It was nothing so much I ever heard him say, or anything I ever saw him do, that so impressed me as *himself*. He was the grace of the gospel impersonated. I met him often on the platform of religious and philanthropic meetings. To be with him was to be blessed. The more I saw of him the more I loved him. His preaching was not made up of ten grains of meta-

physics and nine grains of German philosophy to one grain of gospel, but within him Christ was *all and in all.* Sweep a circle of three feet around the cross of Jesus, and you take in all that there was of Alfred Cookman.

"It is not so much the Methodist Church that suffers from his departure as all Christendom. Oh, that we might have more of his spirit, and die at last his beautiful and triumphant death."

In 1872, during the pastorate of Rev. A. H. Ames, D.D., the church was again thoroughly renovated by frescoing, re-carpeting, and recushioning the pews, painting and inserting of a large circle of gas-jets and reflector in the center ceiling of the church, at an expense of over $4,000. The church was reopened on the last Sunday of November. J. P. Newman, D.D., preached eloquent sermons morning and evening and the entire indebtedness was met by contributions liberally offered.

Again in 1886 much-needed repairs were made by frescoing, painting, etc., during the pastoral term of Rev. S. M. Hartsock, at a cost of over $800. The morning sermon at the reopening was by Rev. Mr. Todd, of Grace Church, forcible, earnest, eloquent. The people subscribed generously. The evening sermon was by the pastor.

The last renovation, prior to the date hereof, only partial, was made in the autumn of 1892, and consisted of the lowering of the pulpit platform, modernizing its surroundings, the restoration of the old Asbury pulpit, with some changes in its architectural features, recarpeting, and recushioning, gilding the gallery supports, modern chairs for the pulpit area, etc.

This was effected during the first year of the pastorate term of Rev. George E. Maydwell, by the joint co-operation of the authority of the male members and the Board of Trustees. The work was executed under the direction of a committee appointed by the Board, consisting of the pastor, Rev. George E. Maydwell, Wm. W. Young, Wm. E. Rowe, and J. S. Rawlings.

The entire cost of the improvements was $1,250, one half of which was assumed by the Trustees. The reopening took place on Sunday, December 18, 1892. The morning sermon was by Rev. A. W. Rudisill, D.D., that of the evening by Rev. J. McKendree Reiley, both former pastors. Both sermons were listened to by the congregations assembled with delighted attention. The entire sum needed to meet the expenses incurred was provided for.

(Signed) GEORGE E. MAYDWELL, Pastor.
GEORGE W. MAGERS, Compiler.

Baltimore, December 28, 1892.

P. S.—A pleasing incident of the reopening occasion was the presence of the oldest member of this church, Wm. Welsh, who as a boy, 10 years of age, sat on the cushion in front of the altar-rail, when Bishop Asbury dedicated the church. Although nearly 93 years old, he retains a distinct recollection of the event. Two years later he was received into the church.

The following paper was found in the cellar of the church, and will be interesting to some of the older members, and will also show how for many years the "money collections" have been in the pastor's way:

Omnibus Collection

Morning— November 18, 1877.

Mrs. Dr. J. M. Reiley	$10.00	
Jas. L. Armstrong	10.00	Paid.
Jas. A. Maynard	10.00	Paid, Entered.
S. Edwards	10.00	Paid, Entered.
J E. Morrison	10.00	Paid, Entered.
R. E. Diffenderfer	10.00	Paid, Entered.
C. W. Emich	10.00	Paid, Entered.
W. H. Cockey	5.00	Paid, Entered.
R. E. Diffenderfer	5.00	Paid, Entered.

Bro. Cockey, "Friend"	5.00	Paid, Entered.
Bro. J. McElroy	5.00	Paid, Entered.
Mrs. David White	5.00	Paid, Entered.
J. S. Rawlings	5.00	Paid Jan. 9, '78.
Wm. Armstrong	5.00	Paid.
J. E. Morrison	5.00	Paid, Entered.
S. Cummings	5.00	X.
Jas. B. Gordhand	5.00	Paid, Entered.
Hez'h. Taylor	5.00	Paid, Entered.
J. E. Dowell	5.00	Paid, Entered.
A. C. Brown	5.00	Paid, Entered.
Rev. W. R. Monroe	5.00	Paid, Entered.
Rev. J. McK. Reiley	5.00	Paid.
Bro. Thos. Miles	5.00	Paid, Entered.
Mrs. Elias Brown	5.00	Paid.
Mrs. C. W. Emich	5.00	Paid, Entered.
Mrs. A. C. Brown	5.00	Paid.
W. C. Snyder	5.00	Paid.
Rev. W. R. Monroe	2.00	Paid.
Miss E. Graflin	1.00	Paid.
Miss H. Ford	1.00	Paid.
Dr. Gilman	1.00	Paid.
Mrs. Waters	.50	Paid.
Geo. Snyder	1.00	Paid.
Cash	8.00	Paid.
J. A. Wright	5.00	Paid in Cash, index.
J. L. Armstrong—Class	5.00	Paid, Entered.
J. A. Maynard—Class	5.00	X.
J. A. Wright—Class	5.00	Paid, Entered.
J. E. Ingram—Class	5.00	Paid.
Amy Silver	2.50	Paid, Entered.
D. A. Holtz	2.00	Paid.
Miss Morris	1.00	Paid.
R. E. Diffenderfer	1.00	Paid.
D. Emmart	1.00	Paid, Entered.
M. J. Taylor	1.00	Paid, Entered.
S. Dubree	1.00	Paid, Entered.
Thos. Willis	1.00	X.
E. A. Snyder	1.00	Paid, Entered.
Mrs. L. Whitehouse	1.00	Paid Jan. 8, '78.
W. H. Baynard	1.00	Paid, Entered.

S. Jones	1.00	Will Pay January.
Mrs. G. H. McLerd	1.00	Paid, Entered.
Sundries—Cash	10.75	Entered.

Evening—

Wm. Delphey	$ 5.00	Paid, Entered.
Bush—Sundries	7.00	Paid, Entered.
Choir	5.00	Rec'd in Cash.
Mrs. C. C. Seyler	5.00	Rec'd in Cash.
Bro. Bush	1.00	X.
Bro. Wm. Wells	.50	Paid, Entered.
Mrs. Ryland	1.00	Paid Jan. 16, '78.
Jas. T. McDowell	1.00	Paid.
W. C. Snyder	5.00	Paid, Entered.
Rev. W. R. Monroe	2.00	Paid, Entered.
Miss E. Grafflin	1.00	Paid, Entered.
Miss H. Ford	1.00	Paid, Entered.
Dr. Gilman	.50	Paid,
A. C. B.—Mrs. Waters	1.00	Paid, Entered.
Geo. Snyder	1.00	Paid.
Sundries—Cash	8.00	Entered.
	$260.25	

On Omnibus Collection—

Cash to December 4th	$129.25
Dec. 4—Check Miss'y Dept	75.00
1878.	$54.25
Jan. 1—Addl. to date	20.00
Feb. 1— " "	39.00
" 18— " "	12.00
	$125.25
Less pd. S. H. Cummings	25.00
Feb. 18—Bal. in hand	$100.25
Feb. 25—Addl.	12.00
	$112.25
Feb'y—Addl.	5.00
	$117.25
Addl. pd. S. H. Cummings	25.00
Balance	$ 92.25

The Eutaw Chapter of the Epworth League

Was organized in 1889, by the Rev. W. Geoghegan. President, R. N. Duval; 1st Vice-President, Louis Horpel; 2nd Vice-President, Minnie McMachin; 3rd and 4th Vice-Presidents, William Ehler; Secretary, Bessie Thompson; Treasurer, J. F. Blair.

This is an ideal League; it has a splendid attendance and closes its meeting and comes into the preaching service. I don't know that a single member of the League "cuts" the church service.

Besides much mercy and help work, the League has put two memorial windows in the church and a magnificent sign in front of the church.

In 1891 the sexton was ordered to secure a rope for running along the posts under the galleries, and reduce the seating capacity to the center of the church.

In 1892 there were extensive improvements made. The marble pulpit was removed and the old Asbury pulpit remodeled and replaced. The hymnboards on the wall were made out of wood of the old pulpit. The platform in front of the pulpit was made low—a silent farewell to the galleries.

In 1894, J. S. Rawlings moved that so much of the church as was necessary to secure funds for current expenses, and not interfering with the regular services, should be rented out.

"Pastor and officers of Eutaw Street Methodist Episcopal Church have sent out handsome invitations to the reopen-

ing of their Sunday School at 3 P. M. today. The floors have been recarpeted, and the walls frescoed, and the entire church thoroughly renovated. Interesting exercises have been arranged for today. The features of the programme will be: Responsive Scripture reading and music by the school; prayer by the pastor, Rev. George E. Maydwell; addresses by the superintendent, John H. Leach, and Rev. T. P. Frost, D.D.; a tenor solo by William R. Hall; singing by a quartette composed of Messrs. A. Cookman Leach, Eugene Craig, Charles W. Maydwell, J. Edward Frick. There will be no collection. The officers of the Sunday School are: John H. Leach, superintendent, and J. S. Rawlings, assistant; Miss Clara B. Marsden and Mr. George E. Whitehouse, secretaries; William W. Young and A. Cookman Leach, librarians; Eugene Craig, chorister; Miss Bessie G. Thomson, organist; Miss Ella Davis, pianist."

"An entertainment will be given at Eutaw Street M. E. Church on Thanksgiving night."

In 1899 Mrs. Catherine Seyler left some money to Eutaw, with which stained-glass windows were put in the recess pulpit—the ceiling of the auditorium was re-frescoed—the lecture room got a new carpet—and two memorial windows were put in the auditorium: One in memory of Mrs. Seyler, and one to the memory of her brother, Mr. Jacob Kurtz. The partition closing the recess pulpit, making more private the vault in which the remains of Bishop Asbury were placed, was removed. The organ was brought from the gallery and placed in this recess.

At the reopening services, Dr. A. W. Rudisill preached in the morning and Dr. Thomas O'Hanlon in the evening. Dr. O'Hanlon was for many years president of Penington Seminary and Bible teacher at Ocean Grove. Dr. Rudisill was twice pastor of Eutaw, once presiding elder, and for many years a prominent missionary in India.

In 1897 Eutaw was made the head of the City Missionary and Church Extension Society. Dr. G. W. Bacon, superintendent of the Society and pastor of the Eutaw Street Church; assisted by J. W. R. Sumwalt. This arrangement was unsatisfactory and played out without results.

Since then, very little has happened in the church worthy of mention. It just seemed impossible to build the church up. J. S. Rawlings has stayed by the church with prayers, money and work. His heart has been in the old church since he was a young man, and Providence has kept him here, and he has been influential in holding the church together.

With the advice of Dr. J. C. Nicholson, the presiding elder, and with the financial aid of Mr. Summerfield Baldwin, Rev. J. E. Ingram and Dr. D. H. Carroll, Brother Rawlings made it possible for me to serve my Master in this delightful field. Eutaw is poor, but deserving. The brothers who saw a chance to sell their church and locate where it was better, in the worldly sense, and did it, can never know how heavy this burden has been to carry, nor how often the temptation to sell and build elsewhere has come.

I love my job, and intend to work at it. I have no doubt about the issue. I will not win out, as the worldly in the church count, but I will find the heart of the community and then I'll get against it. I know whom I serve and am not afraid. Today this old church is out of debt and out of repair. I hope through sale of this book and through donations and through the additions from Satan's kingdom, to put the church in thorough repair and occupants in the pews.

Through the earnest efforts of the membership, a number of members have been added this year. The front of the church has been plastered; the outside woodwork has been painted, the pavement in front of the church relaid, and some other work done and paid for.

Now and then, in the other years, several memorial windows have been placed in the church, of which mention has been

made in this book in the order of their dates. Recently, six others have been added—greatly improving the appearance of the auditorium, and showing the faith of the people in the staying qualities of the church. These windows are so beautiful and appropriate that no one of them can be pointed out as special. They are the gifts of:

Mrs. Corilla C. Scarlett, in loving memory of Henry and Juliet B. Armstrong, her parents.

Miss M. Joanna Westerman, in loving memory of Caroline E. Westerman and Ahikim Westerman, her parents.

In loving memory of Miss Fanny E. Hermon, by the Eutaw Epworth League.

To the glory of God, by Mr. and Mrs. Charles S. Morrow.

In loving memory of Dr. Eugene Craig, by Daisy R. Craig and friends among the young people of the church.

The first church to give Eutaw a window is the descendant of the first Methodist Episcopal Church in Baltimore, in memory of John King, who preached the first Methodist sermon in Baltimore, and that in East Baltimore.

On a beautiful Sunday morning, the congregation after noting the effect of the windows and rejoicing in the faith of the donors in thus saying to the old church, "Go forward another century," unanimously expressed their gratitude by a vote that had the ring of a Methodist shout.

The Official Board of Eutaw

J. S. Rawlings, F. P. Derr, George Dewees, J. C. Fisher, George Brazier, David Taylor, John Butler, Narcissa Black, J. L. Ridenger, C. S. Morrow, W. H. Hermon, J. B. Watson, H. T. Tweedie, Alexander Stevebold, W. H. Rynehart, Clarence Conway, A. A. Hawkins, Fanny Middleton.

Sunday School Board

Dr. H. V. Tweedie, Sadie Whalen, E. L. Hubbard, Fanny Middleton, Annie Cook, Nettie Smith, Hattie Orr, J. S. Rawlings, Mollie Bowen, Sarah Lemmon, L. C. Hubbard, Nellie Barnes, Mary McCauley, Lilly Towson, Alexander Stevebold, Allen Hensinger, Clara Walker.

Officers Epworth League

President, Alexander Stevebold; 1st vice-president, Miss Belle Wright; 3d vice-president, Miss Mollie Bowen; 4th vice-president, Miss Nettie Smith; secretary, Miss Lilly V. Towson; treasurer, George Dewees; organist, Mrs. Anna Vogle; custodian, Eugene Mincher.

Junior League

President, Miss Sadie Whalen; 1st assistant, Miss Fanny Middleton; 2d assistant, Miss Mamie Wheeler.

The oldest Methodist Church, in continuous use, in the world.

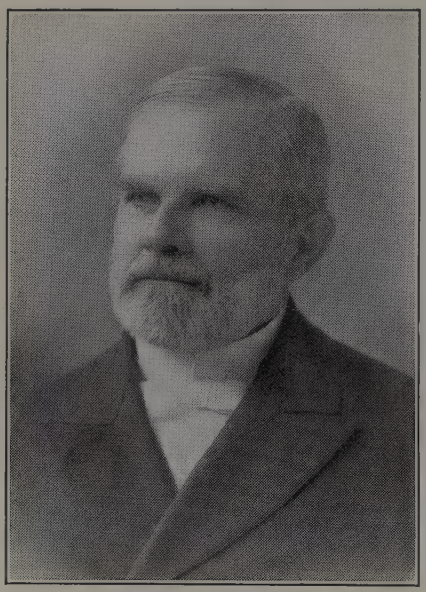
St. George's Church, the oldest Methodist Church now standing in America, was for a quarter of a century the most spacious edifice owned by the denomination. Its walls and roof were erected by a Reformed German congregation in 1763. It was a large building for those days, being no less than fifty-five by eighty-five feet, and its size and grandeur were the talk of all the country round. For nearly sixty years the congregation worshiped under its roof with its rough walls unfinished, and only the bare earth for a floor; at the end of that time, being hopelessly in debt, its trustees were arrested by the creditors, thrown into prison, and the house was put up at public auction to satisfy their demands. Among the bidders was a young man of feeble intellect, but of a wealthy family, who, from some foolish impulse, ran the building up to seven hundred and fifty pounds, Pennsylvania currency (the "pound" in that colony was worth two dollars and sixty-six cents), and he was declared its purchaser. The young man's father, not wishing to publicly expose his son's infirmity, paid the money for the church and sold it to the Methodists for two hundred and fifty dollars less than he gave for it.

It was dedicated by Joseph Pilmoor, one of the first two missionaries sent by John Wesley to this country. The first Sabbath sermon within it was preached by Captain Webb, of the British army. The first place of worship that Francis Asbury entered, on arriving in America, was St. George's. His first sermon in the New World was preached in this church. Thoms Rankin and Doctor Coke preached their first sermons in this country in this early house of worship.

The first Methodist Conference in America, held in 1773, met in this church. The second, in 1774; and the third, in 1775, met in the same place.



OLDEST METHODIST CHURCH IN CONTINUOUS USE IN THE WORLD



PASTOR ST. GEORGES

Inside view of old St. George's.



The church occupies a location that once was a choice spot for a great Methodist congregation, but for several years the conditions have been seriously changing. Business has encroached upon the community, and the population remaining, while as large as ever, is of a very different character from that of other years. Instead, however, of abandoning the site for a more inviting and convenient place, as nearly all the former neighboring churches have done, to its great credit and praise the Society has been true and loyal to the neighborhood in which it was founded, and has decreed, if possible, that the church shall remain forever where it is. No place in any city is in greater

need of a church than the locality in which stands this beacon light.

The future of this church is dependent upon a more adequate endowment. It is no longer self-supporting. An endowment commission has been appointed by the Philadelphia Conference for the purpose of creating a fund that shall not only secure its perpetuity, but greatly increase its efficiency and power. It is hoped to make it a center of a persistent evangelistic movement in the interest of a class that presents the most difficulty of downtown problems. Even now, scores of persons are converted at its altars every year. *This old church has never left the neighborhood where called of God to toil.*

Jesus and the Needy

Jesus set the example of giving attention to the needy, to those whom *knocks* had made conscious of need, and whose experiences developed appreciation, and who could make no financial return.

"And as ye would that men should do unto you, do ye also to them likewise. And if ye love them that love ye, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much."

"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in Heaven."

"When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I

say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what they right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee."

"And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?"

When Jesus heard it, he said unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."

Methodism found no door open but the poor man's. This was true in England and America. Methodism found an occasional door in the homes of plenty after demonstrating love for the unfortunte.

Methodism in New York was very poor, and New York's first preacher was a day-laboring Irishman. Maryland Methodism was a twin to New York. The Baltimore Methodists were not richer than elsewhere, nor more fortunte. In reading the few words about Wesley's first London Church, I beg a careful consideration of each line.

"And Jesus entered into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers."

Foundry Chapel, the first building opened for Methodist preaching, was situated in Moorfields, London. It had been occupied for the purpose of casting cannon for the government, but owing to an accident had long been in a dilapidated state. Mr. Wesley leased it from the government, and preached his first sermon in it, November 11,



FOUNDRY CHAPEL
(First Methodist Church in London.)



SUCCESSOR TO FOUNDRY
(In the same neighborhood.)

1739. Necessary repairs and alterations to fit it for this purpose were not made until the following year, when it was formally opened, July 23, 1740. The first Methodist society was organized in this building, and at its opening there were only 70 members in the society, The building when arranged, contained a dwelling-house, a book-room and school.

There was also a dispensary, from which medicines were furnished to many of the poor, and an electrifying-room,



"DON'T CRY MAMMA, WE DIT ALONG!"

where electricity was administered, and without compensation, to the poor, and which became subsequently the origin of the London Electrical Dispensary. There was a band-room or chapel, in which a day-school was kept for poor children, and the central part was fitted with seats for morning worship, where Mr. Wesley frequently preached at five in the morning. In this building, also, Mr. Wesley formed a loan fund to assist the poor, and to prevent them from pawning their goods and paying exorbitant interest.

In 1747 Mr. Wesley established a kind of bank at the Foundry, which he called a "Lending Society." This institution commenced business on a capital of fifty pounds, which Mr. Wesley begged among his friends in London, and lodged in the hands of the stewards, who held a meeting every Tuesday morning for the purpose of loaning to approved persons small sums not to exceed twenty shillings, on condition that the loan should be repaid within three months. This charitable loan fund soon became popular; the capital was increased to one hundred and twenty pounds, and the maximum loan to five pounds; and by its means hundreds of honest poor people were aided in times of special distress, and some who were on the verge of ruin were by this small assistance saved from bankruptcy, and placed again on the road to fortune. This old church is yet alive and active and has never left the neighborhood of its birth, or ceased to lend a hand to lift the community up.

Who scolds Mr. Wesley for sleeping in his chapel? Who blames Mr. Wesley for eating in his chapel? Who blames Mr. Wesley for having laid-aside clothing put away for the poor in his chapel? Who blames Mr. Wesley for having a dispensary and an electric battery in his chapel?

Who blames Rev. John Wesley for having a loan fund in his temple—his Father's House of Prayer?

While Mr. Wesley was not a member of the Methodist Episcopal Church, he was the adviser of that Church. The first Conference the Methodist preachers held in America, was held in the same year that Mr. Asbury preached his first sermon in Baltimore. At that Conference it was asked, "Ought not the authority of Mr. Wesley and that Conference to extend to the preachers and people of America, as well as Great Britain and Ireland?" Answer, "Yes."

Just as fast as any community can do without the benefactions of the church, let the attention and prayer of the church turn its benevolence. As long as the people of the community unquestionably need the benefactions of the church, let the church stand by them. Whatever Jesus would do the church may do. Mr. Wesley had no precedent to follow. He simply met the situation as best he could. He saw an unblessed community and reached out to it a helping hand, and *never withdrew* the hand or the help.

A child from a poor family had an intemperate father, who often used to abuse his wife and children. This child had been to the Sunday School—had become pious. The physician told the father that his little girl would die. No! he did not believe it. Yes, she will—she must die in a few hours. The father flew to the bedside; would not part with her, he said.

"Yes, father, you must part with me, I am going to Jesus. Promise me two things. One is, that you won't abuse mother any more, and will drink no more whiskey!"

He promised in a solemn steady manner. The little girl's face lighted up with joy.

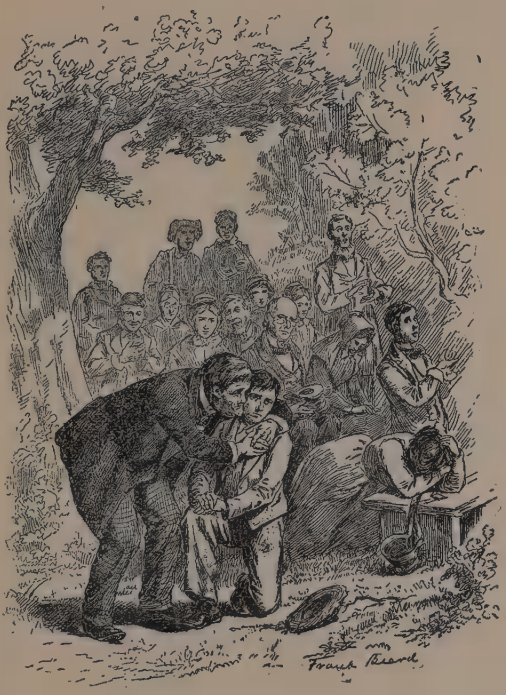
The other thing is, promise me that you will pray," said the child.

"I cannot pray; don't know how," said the poor man.

"Father, kneel down, please. There, take the words after me, I will pray; I learned how to pray in Sunday School, and God has taught me how to pray, too; my heart prays, you must let your heart pray. Now, say the words."

And she began in her simple language to pray to the Saviour of sinners. After a little he began to repeat after her; as he went on his heart was interested, and he broke out into an earnest prayer for himself; bewailed his sins, confessed and promised to forsake them; entered into covenant with God, light broke out upon him in his darkness; how long he prayed he did not know; he seemed to have forgotten his child in his prayer. When he came to himself, he raised his head from the bed on which he had rested it; there lay the little speaker, a lovely smile was upon the face, her little hand was in that of the father, but she had gone to be among the angels. What if some mistaken view of the urgency of a new community had sold this poor child's Sunday School?

Missions—Baltimore



The missionary spirit was in Baltimore from the very first. The establishment of the Sunday Schools in the poorer localities, and for the poorest in these localities, and the evangelistic influence of these schools, tell a story of missionary spirit unexcelled.

Apart from organized churches and schools, the first systematic effort to establish city missions was in 1836, when the Wesleyan Home Missionary Society was organized, Rev. John Hersey, missionary.

In 1841 Samuel Kramer established the mission on Light street. In 1843 Daniel McJilten established the mission on the Harford Road. In 1845 E. E. Allen established missions on Frederick Road and in Canton. In 1852 Rev. James Gamble was city missionary, who opened a fine mission on Caroline street near Wilkes. Philip Reese and S. L. M. Consor were great mission workers in Baltimore. In 1874 Rev. Thomas Myers was appointed to lead an enthusiastic movement in the mission field started in the preachers' meeting. *Lack of dollars* secured Brother Myers' resignation and in the lull, Rev. Samuel Cummings submitted a plan embracing the entire city, making each church a center from which should go visitors and workers to give special attention to the distressed and to such as were indifferent to religion, and to Sunday Schools, to distribute tracts and Bibles, and to relieve destitution. Mr. Cummings' plan embraced an immigrant missionary, a missionary to work in the saloons, one to work in the slums, and one for colored people. A large tent was to be carted about and erected where there was a chance to secure an audience. *Lack of funds* resigned Mr. Cummings. For several years there was another lull in mission work in Baltimore. In 1887 Dr. D. H. Carroll, who knew the mission field in Baltimore from practical experience, was moved to attempt great things in the mission line. He called a meeting of ministers and laymen to meet in the Carrollton Hotel and have dinner at his expense. He earnestly pleaded the cause of the masses. He closed his address with a contribution of $1,000. The occasion revived the spirit of mission work and the neglected fields were re-entered. Dr. Car-

roll led the work with great success. The work and the annual gift of Dr. Carroll continued until city mission work and chapel-building became an established factor in Baltimore Methodist economy. After a few years, the National City Evangelization Society was organized, and Dr. Carroll was elected its first president. The ever persistent Samuel Cummings was not vanquished when he quit his all-over-the-city scheme, but after meditating five years, came at the city with an Interdenominational plan, both daring and prophetic: 600 voices to sing, 17 women to work at one time in 17 localities, and steer material toward the central "shout." Brother Cummings says that in the short time the experiment had a chance to work, there were 20,000 visits made, hundreds of Bibles distributed, millions of pages of tracts given away, the sick and prisoners especially cared for, hundreds of children brought into Sunday Schools, and as many as 6,000 people at the tent services at a single service. Of the $25,000 needed to erect a hall to be the center of this vast work, $16,000 was in hand, and $7,000 in sight, but objections to further progress were made by his friends, and again he quit and this time went to Florida. The splendid institution Dr. Carroll aided and guided has kept a steady pace. Rev. James E. Ingram succeeded to the office of president, and has seen the Society lift many a struggling enterprise to its feet. Dr. Baldwin, the superintendent, is alert, brotherly, and with the assistance rendered, is getting an increasing amount of ginger into the church extension feature of the movement. For pre-emptying sites, encouraging the erection of permanent churches, aiding in the support of underpaid pastors, and feasting the preachers and official members at their own expense, these brethren, are not discountable. This splendid Society meets monthly in the Eutaw Street Church. It is doing as much work on as little cash as

seems possible. Rev. J. E. Ingram, as the honorable president of this Society, backs his ambitions with his time and money.

The Sixth Annual Banquet of the City Missionary Society

"By all odds the best, in menu, in attendance and in interest. We confess not having heard much in the way of advertisement and exhortation to come, and in view of the many other matters claiming attention, that we looked for a small attendance. The fact that without noise and bustle, so many official members were present proves that the annual supper has become an institution of our local Methodism. It is a fine achievement in itself, but that is not the only achievement. Things are moving and Methodism is doing well. With the moneys raised, the results are wonderful. As the treasurer, Bishop, said, the failure is in the collections from the churches. They are utterly inadequate. and could be doubled if the people would. The request for $10,000 is modest and reasonable and should be raised.

The greatest contribution which the Society furnishes is not the money, but denominational coöperation. Emphasis is laid on the oneness of Methodism. The fact finds constant illustration that victory comes through coöperation, where failure is sure when the churches are isolated. Highlandtown and Forest Park are examples from the extremes of society to show how local effort is stimulated to success by the help of the other churches. Our prophetic powers are limited, but we are persuaded that President Ingram and Superintendent Baldwin are on the right road, and predict an increase of collections as the people learn to appreciate the City Missionary and Church Extension Society."



Rescue Missions

In planning to take America for Christ, consideration must be given to Rescue Missions; for, in all large cities, there is a religious work that can be accomplished only through them. By a rescue mission we mean a place in charge of one whose love for Christ and men, spirit-controlled body and well equipped mind, make him the priest of the parish living in the district, ready at all times to respond to calls from persons in distress and known as having a listening ear for every story of sin, sorrow or death. Under his leadership there should be many kinds of meetings for the neighborhood children—religious, social and educational—and services every night in which the Bible should be read, the Gospel preached, appropriate hymns sung, positive testimonies given and earnest invitations extended to come into the fold of Jesus the Christ.

With him there must be a band of co-workers to greet those who attend, get acquainted with them, learn about their condition, advise them and lend a helping hand. In connection with the Mission there should be avenues leading to places where the rescued can be sheltered, houses of industry where support can be obtained until they can care for themselves and churches where they will be welcomed as members, treated as a part of the Lord's household, instructed in the ways of righteousness and used as workers in the Master's vineyard.

In every city there is a community untouched by regular church services and movements. In it are houses of disrepute, gambling dens, vice-breeding saloons, low-grade theatres, halls of cheap worldliness and small-pay lodging houses. To it come fallen women, wicked men, released prisoners, discouraged unfortunates, worldy pleasure-seekers, homeless wanderers and out-of-town visitors. Here are the children of the slums, young people from Christian homes and men and women from Sunday Schools and churches. If permitted to go on, they will reach disgrace, degradation and destruction, but, if halted and turned toward Jesus, they will be brought to safety, to honor, to good position and to eternal salvation.

At such points the Methodist Episcopal Church should establish Rescue Missions, to contest with Satan for souls, waging the battle if need be to the very gates of hell. Rescue Missions are Scriptural. The Bible tells of a man, who having one hundred sheep, when one went astray, left the ninety-nine and sought until he found the one that was lost and brought it back and rejoiced over the return and rescue. This is what is done when the straying one of a family, Sunday School or church, is followed, caught, converted, nursed and housed by the Gospel of the Son of God.

They are Christlike: Jesus, in His earthly ministry, showed Himself a friend of the woman taken in adultery and whom many tongues would have condemned to destruction: He presented living water to the Samaritan woman whose reputation was bad and character worse, when His own disciples thought He should not be seen in conversation with her; He sat at the table and ate with a man who was despised as a sinner; He readily forgave and spoke peace to the woman who, at the hall of the feast, bathed His feet with her tears and wiped them with the hairs of her head, and on the cross He opened Paradise to a dying thief. So we represent Him when we bid our hearts, tongues and hands go to the aid of the sin-cursed soul. They are efficient in saving men from sin and in securing efficient workers in the kingdom of God."

Mark Guy Pearce said, "Men make fortunes out of waste products, why can't the Church of God make her fortune out of the waste products of humanity?"

The lack of funds! The lack of funds! Not a dollar in the Methodism of all Baltimore for a single Rescue Mission! Not a mission for all the people west of the Falls! Why? *Lack of funds!!*

Dr. Baldwin, Superintendent of the Baltimore City Missionary and Church Extension Society, has again and again impressed upon Baltimore Methodism the great work this Society is actually doing. This strenuous effort is necessary to keep up the collections. The failure to do something for the "submerged;" the fact that there is nothing doing by this Society among the thousands of native unfortunates is lamentable from any point of view. Think of the mansions occupied by Methodists, and millions of dollars worth of property and business in the hands of Methodists—the automobiles—the servants—the trips! But not one dollar to help Jesus show His love for the unfortunates! !

Johns Hopkins can endow hospitals; Enoch Pratt can endow libraries, but not a Methodist to endow a single door in Baltimore in which Jesus may stand and beckon the crippled within! ! !

Carletta and the Merchant

"If I could have your faith, Hawkins, gladly would I—but I was born a skeptic. I cannot look upon God and the future as you do."

So said John Harvey, as he walked with a friend under a dripping umbrella. John Harvey was a skeptic of thirty years' standing, and apparently hardened in his unbelief. Everybody had given him up as hopeless. Reasoning ever so calmly made no impression on the rocky soil of his heart. Alas, it was very, very sad!

But one friend had never given him up. When spoken to about him—"I will talk with and pray for that man until I die," he said, "and I will have faith that he may yet come out of darkness into the marvelous light."

And thus whenever he met him (John Harvey was always ready for a "talk), Mr. Hawkins pressed home the truth. In answer, on that stormy night, he said, "God can change a skeptic, John. He has more power over your heart than you, and I mean still to pray for you."

"Oh, I've no objections, none in the world—seeing is believing, you know. I'm ready for any miracle; but I tell you, it would take nothing short of a miracle to convince me. Let's change the subject. I'm hungry, and it's too far to go up town to supper this stormy night. Here's a restaurant; let us stop here."

How warm and pleasant it looked in the long, brilliant dining-saloon!

The two merchants had eaten, and were just on the point of rising, when a strain of soft music came through an open door—a child's sweet voice.

"'Pon my word, that is pretty," said John Harvey; "what purity in those tones!"

"Out of here, you little baggage!" cried a hoarse voice; and one of the waiters pointed angrily to the door.

"Let her come in," said John Harvey.

"We don't allow them in this place, sir," said the waiter, "but she can go into the reading-room."

"Well, let her go somewhere. I want to hear her," responded the gentleman.

All this time the two had seen the shadow of something hovering backward and forward on the edge of the door; now they followed a slight little figure, wrapped in a patched cloak, patched hood, and leaving the mark of wet feet as she walked. Curious to see her face—she was very small—John Harvey lured her to the farthest part of the great room, where there were but few gentlemen, and then motioned her to sing. The little one looked timidly up. Her cheek was of olive darkness, but a flush rested there; and out of the thinnest face, under the arch of broad temples, deepened by masses of the blackest hair, looked two eyes, whose softness and tender pleading would have touched the hardest heart.

"That little thing is sick, I believe," said John Harvey, compassionately, "What do you sing, child?" he added.

"I sing Italian, or a little English."

John Harvey looked at her shoes. "Why," he exclaimed, and his lips quivered, "her feet are wet to her ankles; she will catch her death of cold."

By this time the child had begun to sing, pushing back her hood, and folding before her her little thin fingers. Her voice was wonderful; and simple and common as were both air and words, the pathos of the tones drew together several of the

merchants in the reading-room. The little song commenced thus:

"There is a happy land,
Far, far away."

Never could the voice, the manner of that child be forgotten. There almost seemed a halo around her head; and when she had finished, her great speaking eyes turned towards John Harvey.

"Look here, child; where did you learn that song?" he asked.

"At the Sabbath School, sir."

"And you don't suppose there is a happy land?" he continued, heedless of the many eyes upon him.

"I know there is; I'm going to sing there," she said, so quietly, so decidedly, that the men looked at each other.

"Going to sing there?"

"Yes, sir; my mother said so. She used to sing to me until she was sick. Then she said she wasn't going to sing any more on earth, but up in heaven."

"Well—and what then?"

"And then she died, sir," said the child; tears brimming down the dark cheek, now ominously flushed scarlet.

John Harvey was silent for a few moments. Presently he said: "If she died, my little girl, you may live, you know."

"Oh, no, sir! no, sir! I'd rather go there, and be with mother. Sometimes I have a dreadful pain in my side, and cough as she did. There won't be any pain up there, sir; it's a beautiful world."

"How do you know?" faltered from the lips of the skeptic.

"My mother told me so, sir."

Words how impressive! manner how child-like, and yet so wise!

John Harvey had had a praying mother. His chest labored for a moment—the sobs that struggled for utterance could be heard even in this depths, and still those large, soft, lustrous eyes, like magnets, impelled his glance towards them.

"Child, you must have a pair of shoes."

John Harvey's voice was husky.

Hands were thrust in pockets, purses pulled out, and the astonished child held in her little palm more money than she had ever seen before.

"Her father is a poor, consumptive organ-grinder," whispered one; "I suppose he is too sick to be out tonight."

Along the soggy street went the child, under the protection of John Harvey, but not with shoes that drank the water at every step. Warmth and comfort were hers now. Down in the deep den-like lanes of the city walked the man, a little cold hand in his. At an open door they stopped; up broken, creaking stairs they climbed, Another doorway was opened, and a wheezing voice called out of the dim arch, "Carletta!"

"O father! father! see what I have brought you! look at me! look at me!" and down went the silver, and, venting her joy, the poor child fell, crying and laughing together, into the old man's arms.

Was he a man?

A face dark and hollow, all overgrown with hair black as night, and uncombed—a pair of wild eyes—a body bent nearly double— hands like claws.

"Did he give you all this, my child?"

"They all did, father; now you shall have soup and oranges."

"Thank you, sir—I'm sick, you see—all gone, sir—had to send the poor child out, or we'd starve. God bless you, sir! I wish I was well enough to play you a tune;" and he looked wistfully towards the corner where stood the old organ, baize-covered, the baize in tatters.

One month after that the two men met again as if by agreement, and walked slowly down town. Treading innumerable passages they came to the gloomy building where lived Carletta's father.

No—not lived there; for, as they paused a moment, out came two or three men bearing a pine coffin. In the coffin slept the old organ-grinder.

"It was very sudden, sir," said a woman, who recognized his benefactor; "yesterday the little girl was took sick, and it seemed as if he drooped right away. He died at six last night."

The two men went silently up stairs. The room was empty of everything except a bed, a chair, and a nurse provided by John Harvey. The child lay there, not white, but pale as marble, with a strange polish on her brow.

"Well, my little one, are you better?"

"Oh, no, sir; father is gone up there, and I am going."

Up there! John Harvey turned unconsciously towards his friend.

"Did you ever hear of Jesus?" asked John Harvey's friend.

"Oh, yes!"

"Do you know who He was?"

"Good Jesus," murmured the child.

"Hawkins, this breaks me down," said John Harvey; and he placed his handkerchief to his eyes.

"Don't cry, don't cry; I can't cry, I'm so glad!" said the child, exultingly.

"What are you glad for, my dear?" asked John Harvey's friend.

"To get away from here," she said deliberately. "I used to be so cold in the winter, for we didn't have fire sometimes; but mother used to hug me close, and sing about heaven. Mother told me never to mind, and kissed me, and said if I was His, the Savious would love me, and one of these days would give me a better home; and so I gave myself to Him, for I wanted a better home. And oh! I shall sing there, and be so happy!"

With a little sigh she closed her eyes.

"Harvey, are faith and hope nothing?" asked Mr. Hawkins.

"Don't speak to me, Hawkins; to be as that little girl, I would give all I have."

"And to be like her you need give nothing—only your stubborn will, your skeptical doubts, and the heart that will never know rest till at the feet of Christ."

There was no answer. Presently the hands moved, the arms were raised, the eyes opened—yet, glazed though they were, they turned still upward.

"See!" she cried; "oh, there is mother! and angels! and they are all singing."

Her voice faltered, but the celestial brightness lingered yet on her face.

"There is no doubting the soul-triumph there," whispered Mr. Hawkins.

"It is wonderful," replied John Harvey, looking on both with awe and tenderness. "Is she gone?"

He sprang from his chair as if he would detain her; but the chest and forehead were marble now, the eyes had lost the fire of life; she must have died as she lay looking at them.

"She was always a sweet little thing," said the nurse, softly.

John Harvey stood as if spellbound. There was a touch on his arm; he started.

"John," said his friend, with an affectionate look, "shall we pray?"

For a minute there was no answer—then came tears; the whole frame of the subdued skeptic shook as he said—it was almost a cry:

"Yes, pray, pray!"

And from the side of the dead child went up agonizing pleadings to the throne of God. And that prayer was answered—the miracle wrought—the lion became a lamb—the doubter a believer—the skeptic a Christian!

John Street Church

[Never left the neighborhood.]



True to its best traditions, John Street Church, at the present time, enters heartily into city missionary work, and is in the closest and most sympathetic relations with the famous "Water Street Mission" and the recently established "Wesley Rescue

Hall" on the Bowery. Rev. S. H. Hadley, the superintendent of these missions, is a local preacher of John Street Church, and many of his workers and helpers are members of the church, several of them of its officiary. Converts from these missions join on probation nearly every Sunday, and it is no unusual thing on Communion Sabbath to see thirty or forty of these converts kneel at the altar and reverently receive the sacred emblems of "Our Lord's passion and death."

This old church has never left its station: stays, and is more useful than ever.

I know that the church is keyed, often, very low in the matter of sympathy. I know that too frequently those who go into the church are like those who go at night to a hotel. Each lodger has his own room and calls for what he himself needs, and does not feel bound to take care of any of the other lodgers. And a church, frequently, is nothing but a spiritual boarding-house, where the members are not acquainted with each other, and where there is but little sympathy. Now, every church should be under the inspiration of such large sympathy and benevolence as to make every one of its members the object of kindly thought and feeling. There should be a public sentiment and an atmosphere of brotherhood in every church.

If John Street had sold and left and located elsewhere and called in another congregation and raised fine collections, and preached the gospel, who could have uttered a word of complaint? But there would have been no gospel all these years for those to whom John Street Church has ministered. That is sure. Is it sure that the people in the new divisions, or growing sections of the city, would have failed to provide themselves a meeting-house if John Street had not moved in on them? When people move into a new section of Baltimore, and are too mean to build for themselves a sanctuary or too proud to worship in one they are able to pay for, to sell a down-town church for their accommodation, is a crime against the poor in the neighborhood robbed of its church.

To show no interest in a new neighborhood's need of a church is a dereliction, but to lust after the church property of an older neighborhood to supply the new is anti-scriptural, un-Christ-like and at best a very near-sighted policy.

If there are sure signs of depopulating a community to shove the sanctuary along is sensible, but to take it entirely away while unsaved and unchurched people—families with children—are more numerous than ever, and must remain—and that not by choice—is conduct without excuse, and must end lest we invite the wrath of a just God.

How do the suburbs and additions get any churches in their midst? In the same way all of them can.

A Christian woman was visiting among the poor one cold winter's day. She was trying to open the door of a third story in a wretched looking house, when she heard a little voice inside say, "Pull the string, up high." She looked up and saw a string. She pulled it, when it lifted the latch, and the door opened into a room, where she found two little half-naked children all alone. They looked cold and hungry.

"Do you take care of yourselves, little ones?" asked the woman.

"No, ma'am; God takes care of us," replied the elder of the children.

"You have no fire on this cold day. Are you very cold?"

"Oh, when we are very cold we creep under the quilt, and I put my arms around Tommy and he puts his arms around me, and then we say, 'Now I lay me down to sleep, I'll sing my Master's praise;' and then we get warm," said the little girl.

"And what do you have to eat, pray?" asked the visitor.

"When Granny comes home she brings us something. Granny says we are God's sparrows, and He has enough for us; and so we say, 'Our Father' and 'daily bread' every day. God is our Father."

Tears came into the eyes of this good woman. She had sometimes felt afraid that she might be left to starve, but these

little "sparrows," perched alone in that cold upper room, taught her a sweet lesson of trust in the power of God which she felt that she could not have learned in any other way.

Dear Editor—What shall I do? Each morning when I visit my hen-house I find two or three fowls on their backs, their feet sticking straight up and their souls wandering through fields Elysian. What is the matter?

The prosaic editor replied by return mail:

Dear Friend—The principal trouble with your hens seems to be that they are dead. There isn't much that you can do, as they will probably be that way for some time.

Yours respectfully.

Map No. 1

This map was not intended to show all Baltimore, nor all the churches in Baltimore. It was to exhibit the down-town churches that used to be in the down-town, now dead to down-town, and to show Eutaw's position. It is not complete even in this showing, but the best I could do.

Besides the list named on the map, I have learned of others, namely, Fall's Chapel, Fulton Avenue, Walbrook, Forest Park, Woodberry, Grace-Hampden, Homestead, Waverly, Garrett Park, Memorial, Webster Chapel; making about 80 churches and chapels once in Baltimore.

Map No. 2

From this map about 31 are gone. Some of these did not die—they moved—they just cleared out. The neighborhood of St. Paul and Twenty-second streets would have had a Methodist Church if Charles street had remained

in the neighborhood of Fayette and Charles street, if to sell it was a wise business move, to have invested the money in the interest of the people it was leaving, would have established the wisdom. The neighborhood of the present East Baltimore would have had a Methodist Church if Wilkes Street Church had remained in the neighborhood where Methodism was so strong and has suffered so much for the lack of earnest religious activity. It has not been so long ago when communities erected and paid for their own churches.

Why is it that now no community can erect for itself a house of worship without assessing or removing a down-town church?

A glance at the map will show how rapidly Methodism erected preaching places and permanent churches. The people would do it again if the old ways were sought. When the stronger churches originated missions, the missions had a loving mother with an interest that fostered every phase of the need. The child of an individual church gets effective help in Sunday School and in prayer meeting, and mother does not mind if baby pulls hard sometimes. What can be done to right our church with Jesus for deserting Him in this most difficult field? We have done *Him* the hurt. He is marked as unable to cope with the devil in this open field. He has been chased out of His own inheritance. Is He not anxious to get back? Look inside this line on the map: 96,000 souls, and Eutaw alone, of all the Methodist Churches, Sunday Schools, or missions continues in the fight. If one shall say we have a Sunday School in the neighborhood of the late High Street, I can make suitable reply.

East of the Falls the percentage of foreigners, many of whom speak English, is above fifty. West of the Falls it is away below fifty. In the parishes of Eutaw, Charles

street and Wesley, the people are as near Marylanders as they were when Eutaw, Charles Street, and Wesley were erected, and there are more of them. They are not as rich and perhaps less account as an asset to a commercial Methodism.

It is not for me to recite history and affirm its failures, applaud its successes and explain both or either. It is proper for me to make suggestions from my viewpoint. For many years after Methodism began in Baltimore, it was a vigorous and aggressive organization, adding daily the saved. During that period, the churches were grouped and the giants of the Conference were grouped. Baltimore City Station was a mighty power, an irresistible power. There, five or six mighty men conferring, constraining, preaching in as many churches. Each church a pastor, but each church three or four preachers. One year in Baltimore City Station, 1,300 conversions!

These furious men incited the laymen to great deeds. There was no use selling a church to erect a church; there was no reiterating how many churches we create and explaining how the number doesn't increase. They just built churches right along. If they found it necessary to erect a larger church, they did it in the same neighborhood. They could do it. So could we if we had sense enough to work the material at hand. Look at the map and see how the chapels ran ahead of the churches and how the churches followed—not racing beyond the firing line, but to where the chapels were.

The breaking up of these mighty co-laborers, and the amassing of the devil's most cunning and conscienceless leaders on the old conquered territory has wrought havoc. The segregation of the strongest of the men and placing them over competing churches made possible a transfer conference and a far-searching church committee that requires church extension societies and Methodist Brother-

hoods to re-introduce Methodism to itself. Look again inside the dead-line on the map. Nearly all the theaters are in it. Nearly all the saloons are in it. Nearly all the schools are in it. Thousands of students are in it. The gambling-dens are in it. All the processes of developing nature are in it except the churches and *they were here.* Young men are locating in this region by the hundreds, over whom mother now loses control, and, with no dominating church to prayerfully aid, goes to her grave and her Judge with an indictment against Christ's very own loved people.

The Widow and the Judge

Sometime about the commencement of the year 1871, on a train passing between two large cities, in two of the seats facing each other, sat three lawyers engaged at cards. Their fourth player had just left the carriage, and they needed another to take his place. "Come, Judge, take a hand," they said to a grave magistrate, who sat looking on, but whose face indicated no approval of their play. He shook his head, but after repeated urgings, finally, with a flushed countenance, took a seat with them and the playing went on.

A venerable woman, gray and bent with years, sat and watched the Judge from her seat near the end of the railway carriage. After the game had progressed awhile, she arose, and with trembling hand and almost overcome with emotion, approached the group. Fixing her eyes intently on the Judge, she said in a tremulous voice: "Do you know me, Judge——?"

"No, mother, I don't remember you," said the Judge, pleasantly. "Where have we met?"

"My name is Smith," said she; "I was with my poor boy three days, off and on, in the court-room at Oskaloosa, when he was tried for—for—for robbing somebody, and you are

the same man that sent him to prison for ten years. and he died there last June."

All faces were now absorbed and the passengers began to gather around and stand up all over the car, to listen to and see what was going on. She did not give the Judge time to answer her, but becoming more and more excited, she went on:

"He was a good boy, if you did send him to jail. He helped us clear the farm, and when father took sick and died, he done all the work, and we were getting along right smart. He was a stidy boy until he got to card-playin' and drinkin', and then, somehow, he didn't like to work after that, and stayed out often until morning; and he'd sleep so late, and I couldn't wake him when I knowed he'd been out so late the night before. And then the farm kinder run down, and then we lost the team; one of them got killed when he'd been to town one awful cold night. He stayed late, and I suppose they got cold standin' out, and got skeered and broke loose, and run most home, but run agin a fence, and a stake run into one of 'm; and when we found it next mornin', it was dead, and the other was standing under the shed. And so, after a while, he coaxed me to let him sell the farm, and buy a house and live in the village, and he'd work at carpenter work; and so I did, as we couldn'nt do nothing on the farm. But he grew worse than ever, and after awhile, he couldn't get any work, and wouldn't do anything but gamble and drink all the time. I used to do everything I could to get him to quit and be a good industrious boy again; but he used to get mad after awhile, and once he struck me, and then in the morning I found he had taken what little money there was left of the farm, and had run off. After that time I got along as well as I could, cleanin' house for folks and washin', but I didn't hear nothin' of him for four or five

years; but when he got arrested and was took up to Oskaloosa for trial, he writ to me."

By this time there was not a dry eye in the car, and the cards had disappeared. The old lady herself was weeping silently, and speaking in snatches. But recovering herself, she went on:

"But what could I do? I sold the house and lot to get money to hire a lawyer, and I believe he is here somewhere," looking around. "Oh, yes, there he is, Mr.——;" pointing to Lawyer ——, who had not taken part in the play. "And this is the man, I am sure, who argued agin him," pointing to Mr. ——, the district attorney. "And you, Judge ——, sent him to prison for ten years; 'spose it was right, for the poor boy told me he really did rob the bank; but he must have been drunk, for they had all been playin' cards most all the night, and drinkin'. But, oh dear! it seems to me kinder as though if he hadn't got to playin' cards he might a been alive yet. But when I used to tell him it was wrong and bad to play, he used to say: 'Why, mother, everybody plays now. I never bet, only for the candy, or the cigars, or something like that.' And when we heard that the young folks played cards down to Mr. Cuyler's donation party, and that Squire Ring was goin' to get a billiard table for his young folks to play on at home, I couldn't do nothin' with him. We used to think it was awful to do that way, when I was young; but it jist seems to me as if everybody was going wrong nowadays into somethin' or other. But maybe it isn't right for me to talk to you, Judge, in this way; but it jist seemed to me the very sight of them cards would kill me, Judge; I thought if only you knew how I felt, you would not play on so; and then to think, right here before these young folks! Maybe, Judge, you don't know how young folks, especially boys, look up to such as you! and then I can't

help thinking that maybe if them that ought to know better than to do so, and them as are better larnt and all that, wouldn't set sich examples, my Tom would be alive and caring for his poor old mother; but now there ain't any of my family left but me and my poor grandchile, my darter's little girl, and we are goin' to stop with my brother, in Illinoy."

Tongue of man or angel never preached a more eloquent sermon than that gray, withered old lady, trembling with old age, excitement and fear that she was doing wrong. I can't recall half she said, as she, poor, lone, beggared widow, stood before the noble looking men, and pleaded the cause of the rising generation. The look they bore as she poured forth her sorrowful tale was indescribable. To say that they looked like criminals at the bar, would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and taking her little grandchild in her lap, hid her face on her neck. The little one stroked her gray hair with one hand and said: "Don't cry, grandma; don't cry, grandma." Eyes unused to weeping were red for many a mile on that journey. And I can hardly believe that anyone who witnessed that scene ever touched a card again. It is but just to say that when the passengers came to themselves, they generously responded to the Judge, who, hat in hand, silently passed through her little audience.

"For ye tithe mint and rue every herb, and pass over judgment and the love of God; but these ought ye to have done, and not to leave the other done."

To say that much has been left undone, is not saying that much has not been done; neither is it saying that much more cannot be done; neither is it saying that there is no one else to do what is undone. There is not too much interest in, nor money spent on, the growing sections of the city. I am calling attention to the man (the Methodist), whose church has been taken out of his neighborhood, and

whose children now have no Sunday School, or Sunday School teacher, and whose sick wife has no pastor, and who, in his two rooms in the garret, has no visitor from the church: poor and robbed, and lying by the wayside, until some stranger shall discover his situation.

"And behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance, a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine, and he sat him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise."

"Then shall he answer them, saying Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

For His Sake

You ask me: "How did you come into these new notions of giving?"

Well, it was this way: A year ago this winter our house took fire. It was in the middle of the night, and we were all asleep. The flames were first discovered by a poor neighbor, who at once gave the alarm, and then burst in the door. The house was full of smoke, and the fire had already attacked the staircase which led to the rooms in which we were still sleeping. It seems almost a miracle that we were got out alive. We were dazed and suffocated, and it was only the heroic courage and strength of our neighbor that brought us down the blazing stairway into the open air. But it nearly cost him his life. Indeed, we thought the poor man, gasping for breath, would die on the spot. Intent on protecting us, he had exposed himself so that he was terribly burned on the arms and chest. He had, too, drawn into his lungs the almost furnace-like air. As he stumbled out of the door with the last child in his arms, he fell down, utterly spent. I shall never forget the anguish of that hour. He saved us, but himself seemed dying—dying for our sakes. All thought of our misfortune at once left us. The best physicians were summoned, and we bore him tenderly to his own house. When the immediate danger had been averted, it became plain that it would take careful nursing of many months to bring him back to his ordinary health, if, indeed, he had not become disabled for life.

And now it was our turn. He was a laborer, and his family were wholly dependent on his daily earnings. It did not take us long to decide upon our course. In fact, there was no debate or counseling about it. The immediate and common thought of each of us, down to the youngest child, was, that we should at once take the whole care of this family upon ourselves. They were now allied to us by a tie stronger than any bond of kindred, and we did not for a moment hesitate what to do.

I had a business that gave us a comfortable support, though we had followed the custom of our acquaintances, generally, of living in a liberal way, quite up to the extent of our means. But we did not stay to ask whether we could afford it or not. We just settled it at once that this should be done first, and then we would somehow contrive to live on what remained.

We arranged that the women of our family should relieve the heart-broken wife of the poor man from all household cares, that she might devote herself wholly to him. They were very tenderly attached, and no one could care for him as she could. "It was just like Jo," she said, as she patiently sat by his bedside; he never thinks of himself." But a happy smile flitted across her wan face as she added: "I wouldn't have him different."

My oldest daughter soon secured a class in music, and the next one found a place in a kindergarten. It was a great delight to me, and a stimulus to my own efforts to see how intent the younger children were, each one of them, to earn or save something for the great purpose which had now come into our hearts. It sometimes brought the tears to see especially how Charlie, the last one saved, took wholly upon himself to look after one of the children of our brave friend, a boy about a year younger than himself. He could enjoy nothing, neither garment, school-

book, or plaything, until he had seen to it that his little mate was fitted out as he himself was. And often this was done at a real sacrifice by the little fellow.

Indeed, this was the way with us all. It did not occur to us to ask whether we could do what we had undertaken without feeling it. *We wanted to feel it.* We could not take upon ourselves any of the bodily anguish of this poor suffering man; suffering for our sakes. But it was a genuine satisfaction to be doing something for him, at some cost to ourselves; some real self-denial, that should be as constant as was the pain he was enduring. We somehow felt that it was the only way we could emphasize to our own hearts our great obligation, and show to him our gratitude; the only way in which we could in some small measure—it seemed very small to us sometimes—suffer with him in his great sufferings for us.

I do not say there was no conflict in doing this. After the excitement of the first few days was passed, it was often necessary to reinforce our variable impulses by calling up to our minds a sense of duty. The close quarters into which we had moved were inconvenient. Our former tastes and luxurious indulgences now and then stoutly asserted themselves. They had grown into headstrong habits, and it sometimes cost a real conflict to put them down.

There was one untidy and expensive habit, which, it seems to me, I never could have broken off had it not been for this new power that had come into my life. Upon a little calculation I found that it cost me more than a hundred dollars a year. This might be saved. It was a defiling and unwholesome thing, and I could not but feel a loss of self-respect every time I gave way to its use. But I had no idea it had gained such a mastery over me; and when the intense craving for my daily indulgence came on,

the battle would certainly have gone against me had I not been wont to say over to myself: It is for his sake—for his sake! That one word gave me the victory, and it was a real deliverance.

There was another stout fight I had to make.

One day a business friend of mine drove up with his well-matched span, and took me to see the new house he was building. I was glad to look it over, for I had planned that, some day, I would build such a house for myself. The rooms were spacious and many. The outlook from the bay windows was delightful. No modern convenience or appliance for comfort had been omitted. It was not strange that for a time my former desire for such a mansion-like residence came upon me with almost overwhelming strength. It was a moment of weakness. The spirit of self-indulgence came back to its old home, and before I was aware, the chafing and impatience of my heart at the new expenses laid on me grew into a tumult; but it was only for a moment. As I walked away, and began to come to myself, and to see what I was really thinking about, what do you suppose I did?

I just stood still and hated myself for about half an hour! Oh, what indignation! What clearing of myself! Yea, what revenge! To make sure that I had utterly rid myself of the meanness of this contemptible thought, I immediately went with my wife and bargained for a neat cottage in the next block, arranging easy terms which I could meet in the year to come; and then directed that the deed should be given to my brave, suffering deliverer, the first day he should be able to walk out. I felt as if I had greviously wronged him, and that nothing short of this would satisfy the demands of the case.

As our friend began to be able to walk, we found that there was something weighing upon his mind. It soon came out that he was the superintendent of a little Mission School which

he had gathered in a neglected part of the town. Somehow it had come to him that in his absence it had sadly run down. You may be sure the whole teaching force of our family was turned into that school the very next Sunday. I am ashamed to say that this was new business to us; but for his sake we were there, and we threw our whole souls into it. And it was a great satisfaction to see how like medicine it was to the poor man to hear our weekly report of the growing interest and numbers. And when in the winter there came a blessed revival, his joy knew no bounds. It was noticeable that from that time on, he showed a marked improvement.

There was a natural, but unlooked for, result from the self-denials and solicitudes of this year. We were drawn, not only to this man, who was making a brave fight for life at the next door—for we were continually running in and out—but we were also drawn to each other as we had never been before. A new tenderness and patience came into our lives. Somehow the common service and sacrifice upon which all our hearts were set softened us and brought us together in a sympathy and oneness of feeling which was altogether new; and thus it proved to be the happiest period of our domestic life.

It is a year now since that terrible night. Our neighbor, to our great joy, has so far recovered that he has moved to the new house, and will soon be back again to his accustomed work.

Yesterday, as I looked over the footings of my inventory, I found to my surprise, that after all it had been one of my most successful years.

Indeed, I had scarcely ever had so large a balance in hand. This was altogether unexpected. There had been no marked successes, or special interpositions. But I could see, on looking back, that my own business habits had been toned up by the necessities which faced us; that needless expenses had been cut off; that my business men had steadily improved, and that I had been somehow kept from mistakes, and bad adventures, and

misplaced credits. Indeed, we have a settled and sweet consciousness that the hand of a good Providence had been constantly with us.

Last evening, as it was the anniversary of the fire, we gave up the accustomed hour of family worship to a review of the experiences. It was a delightful and precious season. We felt with humble gratitude, that we had come up to a higher plane of life, and no one of us desires to go back to the old way of self-indulgence. There had quietly growing in our hearts for some months, the thought: If for this man's sake, why not even more for Christ's sake?

When we had read at our morning worship such passages as the 53d of Isaiah, or the closing scenes of our Lord's life in the Gospels, and many expressions in the Epistles, the sufferings, sometimes the intense anguish at the next door—of which we were often the witness, and which were almost never out of our thoughts—seemed to make very real to us our Lord's sacrifice and sufferings for us. We were also much moved by the beautiful patience of our neighbor, and by his joy in what he had done. He seemed to feel, with all his lowliness, a sense of having somehow gained an ownership in us, and in a quiet way he rejoiced over us as if we were the trophies of a great victory. We were, indeed, as "brands plucked from the burning;" and this often led us to turn to the Lord Jesus with much yearning and tenderness of soul. And there would sometimes appear to us, with the vividness of a new revelation, the words: "Ye are bought with a great price;" "Ye are not your own." And so, at the close of our review, there came out, in a formal covenant, the purpose which had been quietly growing in all our hearts, that we would never, any more, live unto ourselves; that we would keep right on doing for our Lord just what we had been doing for this man. It seemed easy and natural, and the most reasonable thing in the world, that for the next year, and for all the years, we would make Christ's business our business; that we would take to our hearts the things that were

nearest to His heart; that henceforth His Church, His poor, His little ones, and the salvation of the world, for which His soul is still in travail, should be the chief care of our lives.

Our daughters have wrought and hung on the walls of our rooms a motto. It is only a faint reflection of that which is deeply, and we believe, permanently graven on our hearts:

For His Sake—For His Sake.

And so I have answered your question: How did you come into these new notions of giving?

The Baltimore City Missionary and Church Extension Society

March 2, 1908.

To THE REV. E. L. HUBBARD, *Pastor, and to the Official Board of Eutaw Street M. E. Church—*

With no old debts, and with no new mortgage obligations pressing for settlement, but with the *most urgent need of funds from our apportionments* to meet *current expenses,* we make this earnest appeal for immediate effort on your part to insure to this Society your *full apportionment* for *this* conference year. Our appeal is based on a splendid record of large enterprises, undertaken and accomplished since 1902 and now underway.

We have given impulse and financial and moral encouragement to the acquisition of over $150,000.00 worth of property to Methodism.

Have in large measure saved several congregations from loss to Methodism and assisted them with renewed courage to larger efforts and greater efficiency. Have greatly aided in planting four other promising charges and financially assisted a number of the weaker appointments.

With this excellent showing, with much of which you are more familiar than we can briefly state, the executive officers

of the Baltimore City Missionary and Church Extension Society, having given of time and means, with an ever-increasing conviction with the absolute need, and importance of this Society, to the normal and necessary growth of the Church, appeal with confidence to your *business judgment and Christian heart* for the immediate contribution of *this Conference Year's apportionment in full,* amounting to $80.00

Our current needs are fully $9,000.00, and needs for next year will not be less. Our total apportionments are only $8,000; it is therefore clear that any return of less than *full apportionments* means to carry a debt, which would be *harder to discharge than now to avoid.*

All this splendid work involving approximately $150,000.00 worth of property and of immediate interest to from 3,000 to 4,000 people, giving joy to ourselves and life to the Church, is accomplished by the necessary contribution on your part for the current year of only $80.00.

This offering is, you know, made under the law of the Church, passed by the General Conference, and supported by the authority of our Book of Discipline, thus placing it on the category of general Church enterprises, and not merely authorizing it as a transient and local expedient.

Brethren, is not this a wonderful showing for the amount asked of you, namely $80.00? Send us your check without a dollar's rebate, together with a cheering resolution that this kind of co-operation in Christian development has on your part the earnest approval of both head and heart.

Urgently and fraternally,

JAS. E. INGRAM, *President.*
REV. DR. CHAS. W. BALDWIN, *Superintendent.*
REV. DR. W. L. MCDOWELL, *Presiding Elder.*
REV. DR. J. C. NICHOLSON, *Presiding Elder.*
REV. DR. J. F. HEISSE, *Presiding Elder.*
W. G. BISHOP, *Special Treasurer.*

This letter has the ring, and is the sentiment of honest men, the men who work hard for no pay—beyond the reward success in such work gives. I call attention to the letter because it is a letter to Eutaw Church, and because the location of Eutaw forces a conviction on its pastor, and, further, the searching essential to securing the information for this history reveals a situation supporting the opinion. More than this, the habit of selling out the churches all around Eutaw spreads the fear of the sale of this Church. From this letter I quote, "We have given impulse and financial encouragement to the acquisition of over $150,000.00 worth of property to Methodism. Have in large measure saved several congregations from loss to Methodism and assisted them with renewed courage to larger efforts and greater efficiency. Have greatly aided in planting four other promising churches, and financially assisted a number of the weaker appointments. All this splendid work involving approximately $150,000.00 worth of property and of immediate interest to from 3,000 to 4,000 people, giving joy to ourselves and life to the Church, is accomplished by the necessary contribution on your part for the current year of only $80.00."

It is perfectly plain that this is a Church Extension Society. It is not solely a *City* Church Extension Society, for a large part of its efforts are outside of the city line. It aids in erecting and maintaining churches in new neighborhoods and sometimes aids a church in an older community if there be a prospect of the church developing into self-support. This is a splendid work. In paragraph 385, in the Discipline, specific reference is made to church extension work. In paragraph 378, church extension work is recognized together with planting Sunday Schools. This paragraph also tackles the "down-town" problem, "evangelistic services," conducting "Rescue Missions," and institutions for the "relief of the destitute" and the "recovery of the outcast." The Society, in the Discipline, is to promote city evangelization in the down-town as much as

to erect churches about town, and our Baltimore Society holds no evangelization services, conducts no Rescue Missions, institutes no relief for the destitute, seeks the recovery of no outcasts. It does not pretend to do this kind of work. It cannot do it with the amount of money given it. Superintendent Baldwin is too busy collecting money to conduct special services down-town. The Society is $1,000 short of current expenses when it collects every dollar assessed the churches. The needs for next year continue the same, if there be no additional work undertaken. *The Baltimore Society has reached the end of its way.*

One cold, wintry morning a man of tall and angular build was walking down a steep hill at a quick pace. A treacherous piece of ice under the snow caused him to lose control of his feet; he began to slide and was unable to stop.

At a cross-street half-way down the decline he encountered a large, heavy woman, with her arms full of bundles. The meeting was sudden, and before either realized it a collision ensued and both were sliding down hill, a grand ensemble—the thin man underneath, the fat woman and bundles on top. When the bottom was reached and the woman was trying in vain to recover her breath and her feet, these faint words were borne to her ear:

"Pardon me, madam, but you will have to get off here. This is as far as I go."

Just here I want to make a remark. The map in this book tells a story that cannot be contradicted or defended. To have taken all the money out of this abandoned territory and applied it elsewhere was and is an unrighted wrong. As pastor of this one remaining church, I must speak. My word is not one of complaint, but of prophecy. It is short and intended to be sweet.

This is it: If the City Missionary and Church Extension Society will divide the money collected and use a reasonable

part of it in re-establishing preaching in this section of the deserted territory, and in this way restore services abandoned when every dollar received from the sale of the people's churches was taken out of the community, thus disheartening, and so far as the absence of Divine worship can, heathenizing the community, I will join them day and night in trying to do penance and cheer the desponding. If this Society has indeed reached the end of its efforts in this territory, then I will solicit the aid of preachers and churches for helpers and funds and do the work as best I can.

Any painstaking reference to the map will show that Eutaw Church cannot care for this vast field. This church is admirably located for conserving the results of mission work in this great field. One or two clever women could do a splendid work in looking after the children and the sick and poor. Cottage meetings could find open doors every night in the week. This work Eutaw cannot successfully carry on unless men and women, filled with the Holy Spirit, will join us. It is the purpose of the pastor of Eutaw to direct all his energy toward re-establishing this grand church—an achievement worthy any man's ambition. If I may have the assistance of men and women who love Jesus and see Him in His humble ones, I shall do the work easier and quicker. If you cannot be with me in person send me money—send plenty of it. Don't ask me to account for it. I keep no secretary, and can't account to anyone for anything I do or say or give or get.



A Suggestion

When a man is "called" to be a Methodist minister he would shudder at the idea of being called for a season. How long, then, were the members of the Conference, now residing in Baltimore and out of the regular pastorate, called to win souls?

Let any fair eye look and fearless tongue tell. In Baltimore there are many ministers who are not worn out and who would be at work as earnestly as ever if a fair salary were attached to the toil. Beside these idle ministers there are several who teach school five days in the week—two days and every evening at their command. There are several agents of different concerns whose time is largely their own. What is there particularly emphasizing the "call" in their work? Is it either too holy or difficult for a layman? I offer no objection to the ministry seeking to sit on the by-product of the church, but ask why this indifference to the soul-saving Saviour? Why lose all interest in Him? Has not the late Tod Hall shown more interest in saving the lost than many of our unpastored ministry? Suppose these soul-winners—these "called" men—were to give five hours a week (including Sunday) to "telling the story" to men searched out, or to the despondent in garrets, or the overburdened everywhere, wouldn't Jesus reap a blessed harvest?

If there is no money belonging to God in the pockets of Baltimore Methodists to pay for under shepherds to seek His lost in this wilderness—rocky and sandy and bushy—or if it be wiser to erect churches *around* the battlefield and hedge it in with the Lord's money, can't some one encourage these men

of holy orders to assert their rights to a crown by working a little in God's vineyard?

When I think of the possibilities of this company and of their availability, I wonder why we have waited until so many have perished. Add to this company the families of the Presiding Elders who are accustomed to work in the open field. What a host!

A Suggestion with a Conundrum Attached

When the retired ministry, in Baltimore, and the agent ministry and professor ministry, and the Presiding Elder ministry were working at their "calling," the poor man's door and the door of the poor man's church were always open to them. The richer churches were not open to them. When these churches wanted a preacher, they ignored these brothers and looked over their heads. Not even were our Presiding Elders considered competent to be pastors of such congregations.

Lo! as soon as one of us is considered superannuated we fly to our longed for haven—the hitherto forbidden spot. So, too, is it with our agents and teachers. If our Bishop had the appointment of one of us as agent for lame kittens and we could reside in Baltimore, we would light near some one of our great churches and stately stride the aisle as though entirely familiar with cathedral ways. Even our Presiding Elders delight their sportive natures by habitating on the erstwhile forbidden ground and their released families at last may hobnob.

Look at the map, incredulous reader, and note Eutaw inside the dead-line, and Broadway and Caroline and Monument and Columbia lying about it, struggling for existence, and count the number of retired ministers and agents and teachers and Presiding Elders' families worshipping in these churches—can't find any? Neither can I. Look all over town where the work

is hard and the burden heavy—can't find any? Don't look any further, they are somewhere, all right—worshipping "to beat the band."

So far as the superannuated are concerned some one ought to endow the mission field of Baltimore in their interest as well as for Jesus' sake, who is fighting for His own almost single-handed. If every superannuated minister could have so much *additional* pay for work done in this field, the result would be astonishing. These men have the knowledge, experience, piety and strength for this blessed work and would die so much easier if not forced to sit down and court death.

If these brothers could be allowed to give their time as they felt able—keeping their own time and choosing their own way of hunting the lost sheep, and drawing exactly the same allowance from Conference, the $200 could be raised



PREACHER IN JAIL
CAMBRIDGE, MD.

to $500 and the Conference claimants' collection the most popular one in the catalogue

Oh what reports these happy fathers would bring to Conference!

How few are the loaves and fishes the Conference has for so many! If Jesus were aided by this great company as He toils



ASBURY ON HORSEBACK

on the field would He hesitate to arrange the table and bless the food? Even so would the fragments fill every man's basket for taking home to wife.

Down in my heart I feel the ministry is not absolutely free. Something binds us. Something loads us down. We seem to have no wings. If we have wings we are unable to use more than one at a time.

Could anyone manage Paul, or Wesley, or Asbury, or Slicer?

Think of how our fathers went at the business!

These men went out as Abraham went:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blesing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

With our history and machinery we ought to gather several times as many souls as we do for our Lord. If we would creep into Gethsemane with our Lord, and see His face streaked with bloody tears, we would love His lost brothers more and our prayers would be answered.

"Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

I am pleading for a return to the "relief of the oppressed"—to heed the needs of the "fatherless," and to "plead for the widow," for this is "pure and undefiled religion," according to Scripture and Book of Discipline.

The Tops of the Ladder

What a pity it is that our Methodism has so many tops? One of the sad sights is the chase—the sleepless chase—for a top. Poor, bad boys. One chases for the Episcopal chair, one for the editor's chair. One for the secretaries' chairs; and what a lot of secretaries' chairs we are having! What a lot of stools there are in our great official board!

Now we have a new board, the aggressive Evangelical Board. For four years men and women have been at the mourner's bench and in revival fires, and in tenements of the poor and preaching in the open fields to the wicked crowds, and "telling the story" everywhere where the people have no pastor, in preparation for such legislation as Jesus will underwrite. May we not expect great things of this General Conference?

Just think what a power with Jesus such a body of men are! The Lord be praised for men who sit on the top end of the ladder by no effort of their own and by no sharp practices and by no understanding and by no reciprocities of yesterday or tomorrow.



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[Never left the neighborhood.]



OLDEST METHODIST CHURCH IN CONTINUOUS USE IN THE WORLD



FOUNDRY CHAPEL

First church of John Wesley, in London, and has never left the neighborhood. Is a blessed power, and will continue a blessing.



The beginning of Methodism in Maryland. Blessed Strawbridge! Contemptuous in the eyes of many Christians. Thy works have followed thee. This is the "log chapel" Strawbridge built. The memory of Strawbridge remains with us, and the daring, spotless, divinely guided life is even now an inspiration. The Methodist Church has never quitted the community of "log chapel."

The oldest Methodist Church in Baltimore. For many years gradually declining. Some plans for the funeral have been discussed. An unusually ill-smelling chicken butchery has located on one side, and a crab-factory cares for the atmosphere at the pulpit side. Gossip has almost done the rest—



THE CENTURY PLANT

this one and that one has discussed the future of the church until the membership scarcely knows whether it is coming or going. For one hundred years Eutaw has not budged and does not intend to budge. We don't intend to put any skating rink, pool-table, checker-board or other play-grounds inside our walls. We propose to stay on our knees and pray ourselves back to Easter via John Wesley's "Old Foundry," and Jesus' Gethsemane.

As many as will say amen to this purpose, remember we are wont to dwell among the people whose circumstances forbid more restful environment, and fight the blighting influence of the saloon, the gambling den, the pernicious pool, the deceiving pack of cards, the treacherous stage, the amorous dance and women of ill-repute.

This battle will be on until Satan is chained. The cost to prosecute this war has not been reckoned, and hence, minister after minister has wept, yielded and left. The members have quitted their pews and gone where no battle was essential to success. It has been a struggle to stay on the field. If any one is concerned for the interests of Christ in this part of His vineyard, stop a moment and think what a magnificent church this membership could have if they were to select a Goshen; or, as Chatsworth and Fulton Avenue, be joined like the Siamese twins and have a foster-mother; or, as Wesley Chapel prospectively hears her waxed floors resound to the classic sole of a "Hopkins" foot, and wipes from the brazen rail, hedging her pulpit about, the dust of a boulevard, but Eutaw just won't. "Sure, we must fight if we would reign."

I say if anyone is interested, help us. Put Eutaw on your list of tithe money, and remember us in your wills. Help us and we will stay right here and serve your Master and your relations.

This is Barrett's Chapel. Here the first bishop of Methodism sent by Wesley to find and ordain the man who was to



FIRST ORDINATION IN THE METHODIST
EPISCOPAL CHURCH



BARRETT'S

be the first American Methodist Episcopal bishop, found him in the aisle and in the presence of the astonished audience, kissed him.

This old church is just as it was, outside and inside.



This is Coke and Asbury, just as they were about to kiss.

Here they are again; Asbury on his knees, and Revs. Otterbein, Whatcoat and Vasey, assisting Bishop Coke in "sitting apart" Asbury as superintendent, in the presence of sixty Methodist preachers.

(See page 176)

Much is heard in this region about the Strawbridge tree. This is not it; it is noble enough, but the Strawbridge tree is dead. This is the tree under which Wesley used to preach so often and with such wonderful success. The Methodist preachers used to love to preach in the open.



WHERE WESLEY OFTEN PREACHED



THE CAMP-MEETINGS OF OUR DADDYS



CAMP-MEETING A GENERATION LATER

These Camp-Meetings were not only seasons of power, but scenes so extraordinary that no aristocratic ideas could ever enter the head of a camp-meeting convert.



SUMMIT GROVE CAMP, A FAITHFUL SUCCESSOR OF THE EARLY CAMP-MEETINGS



COTTAGES ON THE GROUNDS OF SUMMIT GROVE CAMP

Old usages perpetuated.

The Rainy Day

I admire what was said by Rev. Dr. Guthrie, the great Scottish preacher, when a few years before his death he stood in a public meeting and declared: "When I came to Edinburgh the people sometimes laughed at my blue stockings and at my cotton umbrella, and they said I looked like a common ploughman, and they derided me because I lived in a house for which I paid thirty-five pounds rent a year, and ofttimes I walked when I would have been very glad to have had a cab; but, gentlemen, I did all that because I wanted to pay the premium on a life insurance that would keep my family comfortable if I should die." That I take to be the right expression of an honest, intelligent, Christian man.

The utter indifference of many people on this important subject accounts for much of the crime and pauperism. Who are these children sweeping the crossings with broken brooms and begging of you a penny as you go by? Who are these lost souls gliding under the gas-light in thin shawls? Ah! they are the victims of want; in many of the cases the forecast of parents and grandparents might have prevented it. God only knows how they struggled to do right; they prayed until the tears froze on their cheek; they sewed on the sack until the breaking of the day, but they could not get enough money to pay the rent; could not get enough money to decently clothe themselves, and one day in that wretched home the angel of purity and the angel of crime fought a great fight between the empty bread-tray and the fireless hearth, and the black-winged angel shrieked, "Aha! I have won the day!"



The Christian Fraternity

The fraternal societies flourish. They are organized with a ritual recognizing the Bible and Christ. This is evidence of their origin. Why cannot the church utilize its own by-product material? Great loss has come to the church by neglecting to guide the members in laying aside for a "rainy day." Never was a teaching more disastrous than such as we sometimes hear preacher-solicitors teach their impressible auditors. It is *not* promised that if a man make no provision for sickness or for slack times and is a spendthrift in church or home he shall not want. Such persons do come to want. A man has as much need to use his brain as he has to use his hands. This has been an argument in favor of all classes of lodges.

I propose a church lodge that beats the brotherhoods. After consultation with experts the new lodge is to be named the Christian Fraternity. It is proposed to have sick and insurance benefits. It grows out of the preacher discovering that the absence of a member of his church has been due to a severe illness of which the preacher had not learned, but the lodge knew of it and each week during the illness and convalescence visited the home of the brother with cheering words and $5.00, and on leaving heard the wife say, "May God bless you, friends of my husband in the time of his need." The church was not informed, not because the church and the pastor were not honored and loved, but the man was sick, and the wife knew where she could get aid during his illness. It was not a donation nor a charity. Into this lodge week by week her husband had paid his dues and now he draws on his bank account. Why not have such a fraternity connected with the church, where the poor members and any others could pay their weekly dues, and when sick send to the church, and let the pastor and the members visit the home with good cheer and prayer for the anxious ones?

The fraternal societies are essential and must be encouraged. They are a blessing and deserve every consideration. They are not a charitable organization and can receive neither the invalid nor the man whose purse is overdrawn each week. There the most needy are shut out. They were shut out of the church in Jesus' human day. If admitted it was to a back seat. I propose we give these people a chance. A member of the church is by right a member of this Christian Fraternity. A member of the congregation is a candidate. There will be at least three orders in the society. 1—Funeral benefits. 2—Sick benefits. 3—Emergency benefits. 1 and 2 will be provided out of dues and 3 will be by donations, contributions and sharing in communion collections. That is, belonging to this Fraternity will not deprive one of the customary inheritance in the sacramental offering.

It has often been a subject for reflection and discussion that members of churches who have become disabled by disease or accident receive little—far too little—practical assistance as a result of their church affiliation; while their connection with one or more secular societies provides for the temporal needs of themselves and their dependents.

This fact has inclined some liberal, thoughtful, prudent, religious people to present a system of protection which shall fill this important desideratum; which shall make the church as helpful a guardian of its members as those orders, many of whose members claim no fellowship in Christian organizations.

They believe that religion should be a stronger "bond of union" than any sentiment which can be presented by commercial or social fraternities.

If the church principle is not an inspiration for the broadest, highest interest in the present, as well as the future of our fellowman, then where shall we look for it?

The prime object in preparing and presenting this paper, is to convey the importance of "Christian Unity," to inculcate principles helpful to the poor—to incorporate, establish and

organize benevolent societies, and to draw male and female members into Christian fellowship.

This organization, which is intended to be national in character and extent, will operate on the lodge plan; collect weekly or monthly assessments, thereby creating a fund to pay sick and funeral benefits. The government of the organization shall be administered by the supreme fraternity in accordance with the laws to be enacted.

Membership in this organization shall be of two kinds—active and associate. Any person who is a member of some Protestant church may become an active member, and any person of good moral habits, who is in habitual affiliation with some church, as designated before, may become an associate member.

Its object further is to offer to the members an opportunity to secure such general culture and assistance as will tend to develop its members into useful citizens, for Church and State —to broaden their Christian views, and arouse an intelligent interest in all that is best in high civilization.

Its purpose is to form classes for study—introduce reading-rooms, etc.

Therefore, privileges are extended, and coöperation desired in this noble undertaking—"for where your treasure is, there shall your heart be also."

Let all inquiries concerning this organization be directed to Mr. Allen Hensinger, 1007 McCulloh St., Baltimore, Md.

God's Judgment on a Bishop

Here followeth the history of Hatto, Archbishop of Mentz:

"It happened in the year 914 that there was an exceeding great famine in Germany, at what time Otho, surnamed the Great, was emperor, and one Hatto, once Abbot of Fulda, was Archbishop of Mentz, of the bishops after Crescens and Crescentius the two-and-thirtieth, of the archbishops after St. Bonifacius the thirteenth. This Hatto, in the time of this great famine aforementioned, when he saw the poor people of the country exceedingly oppressed with famine, assembled a great company of them together into a barn, and, like a most accursed and merciless caitiff, burned up those poor innocent souls, that were so far from doubting any such matter, that they rather hoped to receive some comfort and relief at his hands. The reason that moved the prelate to commit that execrable impiety was because he thought the famine would the sooner cease if those unprofitable beggars, that consumed more bread than they were worthy to eat, were despatched out of the world. For he said that those poor devour corn. But God Almighty, the just avenger of the poor folks' quarrel, did not long sufler this heinous tyranny, this most detestable fact, unpunished. For He mustered up an army of mice against the archbishop, and sent them to prosecute him as his furious Alastors, so that they afflicted him both day and night, and would not suffer him to take his rest in any place. Whereupon, the prelate, thinking that he should be secure from the injury of mice if he were in a certain tower, that standeth in the Rhine near to the town, betook himself into the said tower as to a safe refuge and sanctuary from his enemies, and locked himself in. But the innumerable troops of mice chased him continually very eagerly, and swam unto him upon the top of the water to execute the just judgment of God, and so at last he was most miserably devoured by those silly creatures; who pursued him with such bitter

hostility, that it is recorded they scraped and gnawed his very name from the walls and tapestry wherein it was written, after they had so cruelly devoured his body. Wherefore the tower wherein he was eaten up by the mice is shown to this day for a perpetual monument to all succeeding ages of the barbarous and inhuman tyranny of this impious prelate, being situate in a little green island in the midst of the Rhine, near to the town of Bing, and is commonly called in the German tongue, the Mowse-Turn.

Other authors who record this tale say that the bishop was eaten by rats.

The summer and autumn had been so wet,
That in winter the corn was growing yet;
'Twas a piteous sight to see all around
The grain lie rotting on the ground.

Every day the starving poor
Crowded around Bishop Hatto's door,
For he had a plentiful last-year's store,
And all the neighborhood could tell
His granaries were furnish'd well.

At last Bishop Hatto appointed a day,
To quiet the poor without delay;
He bade them to his great barn repair,
And they should have food for the winter there.

Rejoiced such tidings good to hear,
The poor folk flock'd from far and near;
The great barn was full as it could hold
Of women and children, and young and old.

Then when he saw it could hold no more,
Bishop Hatto he made fast the door;
And while for mercy on Christ they call,
He set fire to the barn and burned them all.

"I' faith 'tis an excellent bonfire!" quoth he,
"And the country is greatly obliged to me,
For ridding it in these times forlorn
Of rats that only consume the corn."

So then to his palace returned he,
And he sat down to supper merrily,
And he slept that night like an innocent man,
But Bishop Hatto never slept again.

In the morning as he entered the hall
Where his picture hung against the wall,
A sweat like death all over him came,
For the rats had eaten it out of the frame.

As he look'd there came a man from his farm,
He had a countenance white with alarm,
"My lord, I ope'd your granaries this morn,
And the rats had eaten all your corn."

Another came running presently,
And he was as pale as pale could be,
"Fly! my lord bishop, fly," quoth he,
"Ten thousand rats are coming this way,—
The Lord forgive you for yesterday."

"I'll go to my tower on the Rhine," replied he,
"'Tis the safest place in Germany,
The walls are high and the shores are steep,
And the stream is strong and the water deep."

Bishop Hatto fearfully hastened away,
And he cross'd the Rhine without delay,
And reach'd his tower, and barr'd with care
All the windows, doors, and loop-holes there.

He laid him down and closed his eyes;—
But soon a scream made him arise,
He started and saw two eyes of flame
On his pillow from whence the screaming came.

He listen'd and look'd;—it was only the cat;
But the bishop he grew more fearful for that,
For she was screaming, mad with fear
At the army of rats that were drawing near.

For they have swum over the river so deep,
And they have climb'd the shores so steep,
And now by thousands up they crawl
To the holes and windows in the wall.

Down on his knees the bishop fell,
And faster and faster his beads did he tell,
As louder and louder drawing near
The saw of their teeth without he could hear.

And in at the windows and in at the door,
And through the walls by thousands they pour,
And down from the ceiling and up through the floor,
From the right and the left, from behind and before,
From within and without, from above and below,
And all at once to the bishop they go.

They have whetted their teeth against the stones,
And now they pick the bishop's bones,
They gnaw'd the flesh from every limb,
For they were sent to do judgment on him."

The fate of the Christless bishop was simple justice, and will be recalled by other Christians when the Judge writes "goat" on their foreheads.

Wesley's Funeral

John Wesley worked until a few days before he died. Both Wesley and Asbury were effective until called home. Wesley's physician preached his funeral sermon. The sermon is too long to quote here. In it Wesley was eulogized as, I. Wesley, a man of learning. II. Wesley as a religious man. III. Wesley as a minister of the gospel. The sermon filled 45 pages in a book. One of the London newspapers published an account of his funeral, saying among other things: "The public have been amply gratified for these few days past, by the exhibition of a spectacle every way deserving their notice. Every day produces influences of mortality, but it requires the revolution of a century to produce a *Wesley*."

"The boundaries of a Chapel were supposed to be inadequate for the admission of the vast multitude who would flock to his funeral, which was originally fixed for ten in the morning. The executors, therefore, came on Tuesday night to the prudent resolution of having him interred very early. Notices were, therefore, dispatched as late as eleven o'clock to the different mourners, that they might attend at his House, in City-Road, at four o'clock. His remains were committed to the earth about six."

"Three coffins were used—that which contained his body, clothed with his sacerdotal robes, being placed in one of lead. The outer one was covered with black cloth, as plain and neat as possible. The funeral was conducted with great order, solemnity and propriety, neither coach, hearse, feather nor escutcheon."

"The property he left behind consisted entirely in literary works. His ready cash did not amount to $25.00, though he had as many opportunities as any man of amassing considerable wealth."

My Next Book

There are five thousand copies of this book ordered. All of them will not be bound at once. I will make any changes in the next batch I think wise. Material in trunks and in closets and in minds elsewhere necessary to make a respectable book may be suggested by this book and which would have made this book worth while. The late Baltimore fire destroyed the material easily accessible and a fear that I was an injurious intruder in a mortgaged field combined to make me "lay low." I solicit any correction, addition, abuse, criticisms, killings, etc., any one is moved to furnish and will be grateful for either bequests, bouquets or bumps.

If the results of this work justify it I propose to ask all the pastors of Baltimore and, possibly, of the Baltimore Annual Conference to aid me by facts connected with the churches within the bounds of the Conference, and add to this book such historic, and less remote, information as will give this book shelf life.

THE END.



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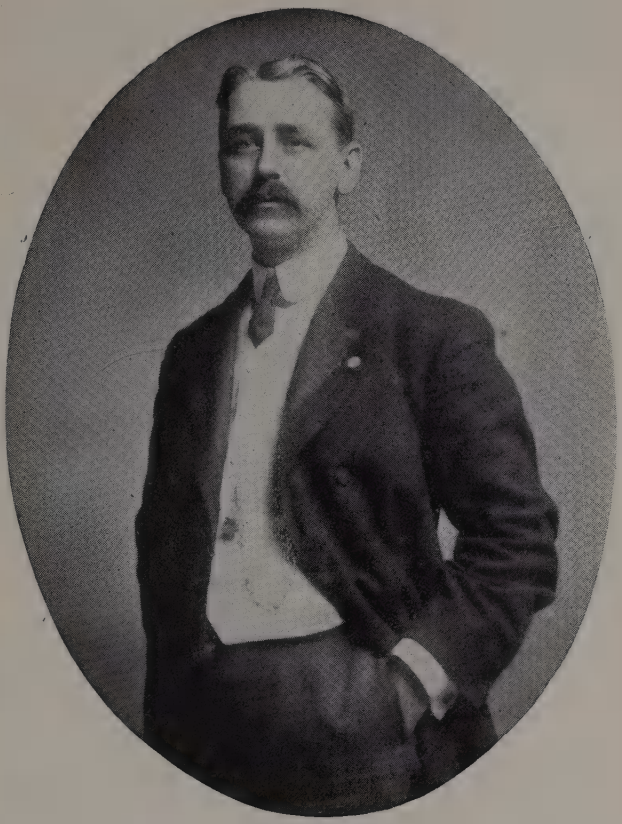
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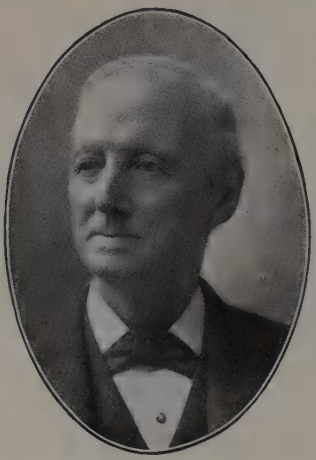
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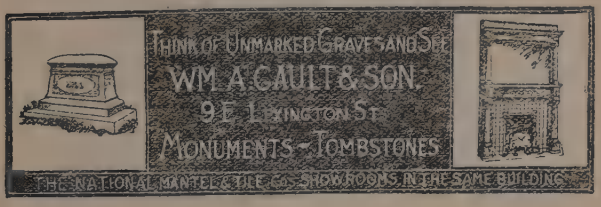
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